The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 11.—WHOLE NUMBER 1156.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MAY 14, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:
In Trinity Church..........at 9 A. M. and 3 P. M.
St. Luke's Church.......... 7 " 5 "
Church of the Annunciation.......... 9 "
Church of the Holy Communion.......... 8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, corner of Prince and Thompson streets, Daily prayer at 8½ A. M. Seats free.
Church of the Nativity.......... 9 A. M.
Church of the Transfiguration.......... ¾ to 9 " and 6 P. M.
St. Luke's Church, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.......... 9 A. M. and 5 "
[On Fridays, Evening Prayer with Lecture at 8 "
☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

15. Whitsunday. [Proper Psalms instead of the Psalms for the Day.]
16. Monday in Whitsun Week.
17. Tuesday in Whitsun Week.
18. Ember Day.
20. Ember Day.
21. Ember Day.
22. Trinity Sunday.
29. First Sunday after Trinity.

JUNE.

5. Second Sunday after Trinity.
11. St. Barnabas the Apostle.
12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

[From *Bentley's Miscellany*.]

A VALEDICTION.

As flowers that bud and bloom before us,
Then droop in languor and decay;
As clouds that form their bright shapes o'er us,
Then speed their trackless course away;

As sparkling waves we watch advancing,
That melt in foam beneath our gaze;
As sunlight o'er the waters glancing,
That smiles, and then withdraws its rays;

As summer insects, to their night-homes wending,
Sweep by us with a hum of melody;
As gentle showers on the earth descending,
Gem for a fleeting space each shrub and tree;—

So pass away the gifts and joys of earth;
Frail as the rose, the cloud, the wave as fleeting;
We scarce can welcome happiness to birth,
Ere some sad note of change arrests the greeting.

The hopes we build, the friends we prize,
The visioned schemes our hearts delighting,
How do they vanish from our eyes!
The real our joyous fancies blighting.

The scenes we love Time marks with change,
And gladsome hours have no abiding,
And friends o'er land and ocean range,
The earth's wide space our lot dividing.

But shall we therefore shun the pleasant things
This else too barren wilderness adorning,
And give to joy and gladness swifter wings,
Shielding our hearts in cold and selfish warning?

No! for the memory of delights that leave us
Lingers—a welcome echo of the past:
No! for through all the myraid ills that grieve us
Hope struggles on, consoling to the last.

And through life's varied scenes and hours departed,
Its mingled heritage of joy and pain,
One solace ever clings to the warm-hearted,
Affection can live on, and friends may meet again.

We lately met with the following superb piece of writing in the columns of the London *Evening Journal*, where it was republished from a pamphlet written some fifteen or twenty years ago, and bearing, as authors or endorsers, certain prominent names of the party now most opposed to Synodical action in the English Church. Those names are Henry Blanshard, Alexander Gordon, John Hardy, John Poynder, Joseph Wilson. There can be little question, therefore, to whom belongs the credit of having been the first to move in the great cause of ecclesiastical freedom, which is now advancing so calmly and majestically in the Church of England. We trust that it will not be deemed any prejudice to these well-spoken words, that the authors have since taken to eating them. The *Journal* introduces the paper with the following apt and forcible paragraphs:

"Fairly read, this paper will lead men to the same results as are now desired by the Colonial Church, and by the great majority of the High Church party here. We say, fairly read, because no paper which professes to lay down principles, and avoid matters of detail, as this does, can be so composed as to be free from all risk of misconception. There are persons who, in the plans now proposed for Synodical action, can see nothing but the domination of the clergy; and so they may in the following paper, but such is not the real meaning or tendency of either.

"It is not for us to regret that the cause we advocate is opposed by misconceptions; truth must in the end be stronger—not than falsehood—than mistakes. Falsehood may have some consistency about it, mistakes can have none. Neither is it for us to explain why the sound and true policy indicated below has not been followed up by those who proposed it formerly with so much spirit. They are in the habit of acting as if they were the more numerous, the predominant party in the Church; why do they fear that which implies an ultimate appeal to numbers? They have preached much and well against the world and its deadening interference with the Church. Why do they place their dependence on that which is most specially the world, the temporal legislature, composed of all denominations, and selected by no religious or moral test whatever? Why do they not rather trust, as some of them formerly did, the free voice of the clergy and laity?

"They are afraid of spiritual power. They fear aggressions. Let them know that the action of such an assembly as we desire has been proved in America to be eminently conservative. And let them reflect that an aggressive policy, such as they seem to consider true Catholicism to be, and a small party, as they deem High Churchmen, are sure in the long run to reap advantage from obstacles and unfairness in such a country as this, where it is impossible to deny a hearing to any one, and where there are many who will judge for themselves, and throw aside prejudice, and hate unfairness."

JUSTICE TO THE CHURCH OF ENGLAND.

The Church of England, like every other community, requires a self-regulating power.

The Established Church of Scotland has her General Assembly—the Episcopal Church in America has her Synods—the Wesleyans have their Conferences—the three Denominations have their general meetings—and even the Irish Roman Catholics, though under a despotic form of Church government, have their monthly, quarterly, and other periodical assemblies, their clerical chapters, and lay confraternities, linked together by an admirable system of organization, and connecting the entire body in its united energies with its constitutional head.

So also the Church of England has her Convocations.

The use of a Convocation is to preside over and promote all those sacred and blessed designs for which the Church of England was instituted; to preserve her order and discipline; to provide by wholesome regulations for the exclusion of error and the maintenance of sound doctrine; to defend her constitution; to correct abuses; to supply deficiencies; to call forth the energies of ministerial zeal; and to foster the pious affections of the people, so that "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love."

But while all other bodies enjoy the reality, the Church of England is mocked with the bare name of a self-regulating power. Her Convocations are permitted to assemble, but are forbidden, under pain of a præmunire, to deliberate and act.

Is it any wonder that, under these circumstances, the Church of England should present the strange spectacle which she exhibits at this moment? Venerated by her own children—applauded by strangers—envied by foes—deriving from the learning and moral character of her clergy, from her connection with the State, from her high antiquity, from her property, and from the interest of the Crown and the aristocracy in her patronage, vast moral influence; yet, for want of a proper organ, incapable of concentrating her powers, and effectually resisting an attack! Her strength is scattered and disunited. Her clergy and people, instead of active and vigorous operations, put forth vain wishes and idle regrets. Is it any wonder that her enemies perceive her weakness, and organise plans for her overthrow, while she can concert none to counteract them? Is it any wonder that a handle for hostility should have been afforded by the creeping in of irregularities, which the body of the Church has had no power to exclude—that her provisions have not kept pace with the growing necessities of the population—that most of her canons have become obsolete—and that, while our other institutions have been adapting themselves to the altered circumstances of a fluctuating world, she alone has been left in an antiquated position?

When the Church of England has no deliberative assembly, wherein wise, and pious, and able men, conversant with the workings of her system, can bring forward judicious measures from time to time in a friendly spirit, is it any wonder that she appears to an unreflecting public unwilling to reform herself, and that every reform seems to be forced upon her from without? Is it not time to distinguish between unwillingness and inability? Is it not reasonable to give her a power of reformation, before she is taunted with the neglect of it?

Every man who looks candidly into the polity and framework of the Church of England, and contrasts the working of her constitution with the admirable spirit of her theoretical provisions, especially every minister charged with the parochial use and application of those provisions, must feel that it is the bounden duty of the Church, by her representative assemblies, to review her own resources; to inquire what is doing within her pale; to stimulate and support her various functionaries; and, from time to time, to impart fresh vigor to her system; and this without reference to any demonstration of hostility from without, but simply from a sense of responsibility to God, and of love to immortal souls.

Such is the impression of pious men who aim singly at the performance of their duty. But the gathering cloud of recent events—the violent attacks of combined and restless foes—the alarming state of that branch of our common Church established in Ireland—the oppressed condition of the Irish clergy—the measures directed against the Established Church in this country—the constancy with which every assault upon the Irish branch is followed up by a corresponding assault upon the English, add intensity to their convictions, and even excite the terrors of their more indolent brethren. Every one who cordially loves the Church of England feels his mind tossed to and fro with apprehensions. Where then is the constitutional fortress in which she may consolidate her powers, and entrench her resources, and prepare to go forth with renovated strength to repel the aggression of her numerous foes? Is it to be found in Parliament as Parliament is now constituted? Is it to be found in an ecclesiastical commission, composed of a few statesmen and prelates, selected by arbitrary choice, and without the consent of the Church herself? Is it to be found in any, or in all of the voluntary religious societies of the day, devoid as they are of legal power to do a single ecclesiastical act? No; but it is to be found, under the Divine blessing, in a legitimate concentration of the wisdom and piety of the Church of England, whether under the name of Convocation, or of any other name implying solemn deliberation and representative power.

It is no answer to allege that the affairs of the Church of England are sufficiently taken care of by Parliament. Parliament is not an assembly qualified to discuss spiritual concerns—it does not take an interest in them—it has not time to do them justice. Ask the Dissenters to shut up their conferences, and leave the regulation of their affairs to Parliament—ask the Established Church of Scotland to stifle the voice of her General Assembly, and confide her discipline to Parliament—ask the Irish Roman Catholics to relinquish their conclaves and their self-adjusting organization, and trust to Parliament, and they will, one and all, laugh you to scorn.

But the unfitness of Parliament, as arising from its secular character and all-engrossing political avocations, is not its only unfitness. Look to the present constitution of Parliament. Is it reasonable that, while the Church of England is prohibited from convoking her own members in an ecclesiastical assembly, for the purpose of regulating her spiritual affairs, they should be left to the arbitrement of a secular assembly, containing men of whom several are foes to her existence, and others aliens from her pale? One peculiar class alone is excluded from the House of Commons, and that the class most capable of understanding questions relating to the Church: ministers as well as laymen of every other religious body may be elected members of Parliament, and there vote upon our Church's affairs—her own clergy who are best qualified and most interested, are ineligible!

It is no answer to say that the Church is represented by her bishops in the House of Lords. The House of Lords is not the House of Commons; and if it were, the bishops are but a small and comparatively feeble section of the house. They are, moreover, nominated by the Crown, not chosen by either clergy or laity. How, then, can they be said to represent them?

Justice to the Church demands the redress of two grievances.

Grievance 1. Her clergy are silenced by the forcible suspension of her Convocations. Ought not this grievance to be redressed?

Consider the proper constitution of a Church. Every Church consists of two integral portions—clergy and laity. Both are interested in Church Government, and both ought to have a voice in framing the laws by which they are to be ruled. If the Church be left to the exclusive care and government of either clergy or laity, the excluded body will have little sympathy with the other; little disposition to obey or support its regulations. *Quod omnes tangit ab omnibus tractari et approbari debet.*

To this principle the original claim of Parliament to participate in ecclesiastical legislation—a matter otherwise alien from its province—may be clearly traced. Convocation formed a representation of the clergy alone; but no act of Convocation could bind the laity unless ratified by Parliament, because Parliament was a representation of the laity, whose consent was no less necessary than that of the clergy. Therefore Parliament interfered.

Upon the same principle, that the consent of the laity—one integral body—acting by their representatives in Parliament—was essential, the consent of the clergy—the other integral body—acting by their representatives in Convocation—was no less necessary to ratify the laws of the Church. By the suspension of Convocation, however, the rights of the clergy in this matter are tacitly but completely set aside.

The obvious remedy is this:

Restore the rights of the clergy, not by letting them sit in the House of Commons, to which there are many objections, but by giving them a voice in a deliberative ecclesiastical assembly or Convocation. The old Convocation, it is said, had become obnoxious; but whatever objections might be made to it as formerly constituted, the principle that the clergy should be represented in a deliberative assembly is sound. If the name of Convocation have become obnoxious; change the name, but let us have the substance. Let the parochial clergy especially be largely and effectively represented, and you consolidate strength, and wisdom, and experience, and piety; you diffuse sympathy, you give opportunities for considering the wants of every part of the vineyard.

Grievance 2. The declared foes of the Church of England are allowed to interfere in her concerns, and to vote upon them.

This grievance has grown out of a principle originally sound, but which has lost its soundness in consequence of certain changes, the effects of which were neither watched nor provided for as those changes arose.

When ecclesiastical laws were passed by both Convocation and Parliament, they bound the whole realm, the nation being considered as one united Christian people or one Church.

This was the principle—and it was sound as long as the nation could be so considered; for both clergy and laity were fully represented, and none were supposed to be affected but members of those bodies, because all Englishmen were supposed to be of one united Church.

This binding of the whole realm by the acts of one Church was objected to by dissenters, and justly—for why should they be bound by the spiritual views of those from whom they dissented? Now, however, the injustice is reversed; dissenters are no longer bound by the spiritual opinions of churchmen: they are free to separate, to form their own communities, and to rule them as they please—there is no interference on the part of churchmen in their spiritual concerns; but having not only got free from churchmen but got into Parliament, dissenters now claim to participate in the enactment of those laws which are made to regulate and which vitally affect the Church. Is this seemly? Is this decorous? Is this just? To make the injustice more galling, Parliament, in consequence of the suspension of Convocation has become the sole body that regulates the Church's affairs.

The best remedy of which this grievance seems susceptible, is this:

As Parliament is no longer what it was—an exclusive representation of churchmen—it is no longer a proper place for the adjustment of their religious concerns—therefore for the regulation of those concerns let there be a synod, which shall admit the representatives of the laity as well as clergy of the Church. This provision is no novelty in principle—only in form. The necessity of it arises from the fact of Parliament no longer answering its former purpose, by reason of the admission into that body of dissenters and of enemies to the Church.

The wisdom of admitting laymen into an ecclesiastical assembly may be urged upon other grounds. Many acts of such an assembly would, from their nature, still require the sanction of Parliament, and it would greatly facilitate their passage through both Lords and Commons, if laymen had been previously engaged in their preparation in an ecclesiastical assembly. It may be added, that the interest excited among the laity, in respect to religious affairs and to the just claims of the Church would exempt her from that crude species of legislation to which she is often doomed, by being left in the hands of politicians whose mental habits are altogether alienated from ecclesiastical questions. The general mind would be seasoned with just notions by the discussion of ecclesiastical affairs in Church assemblies, and better satisfied with the manner in which they were disposed of.

With the advantage of a self-regulating power, the Church of England would stand in the same degree of union with the State as the established Church of Scotland; that is to say, united to the State as far as any Church can be united, consistently with the admission of dissenters into the secular legislature—living in harmony with that legislature, but possessing her own ecclesiastical assemblies, consisting of both clergy and laity.

The claims of the Church of England are now, we may hope, demonstrated; but there are two objections which vaguely haunt the minds of some sincere, though timid friends of religion.

Objection 1.—That one party in the proposed ecclesiastical assembly might exercise an undue ascendancy over the rest. Away with these party feelings? The enemy is at our gates. A house, divided against a house, falleth. We have every motive to unite our strength. Be not afraid of just principles. Free and open discussion gives advantages to the cause of truth which secure its final triumph. Those who fear a dominant party of ecclesiastics leave out of view the admixture of laity in the proposed assembly. And, moreover, consider the alternative before you. From dread of a party within the Church, you are leaving her interests to a party without, which is violently bent upon her destruction.

Objection 2.—That the Convocations might become debating societies. What! do you object to all discussion and debate upon important matters? or do you object to give the power of deliberation, because it may be liable to the gusts of human temper? This objection strikes at all deliberative assemblies—Lords, and Commons, and religious societies. It amounts to this—let us prefer anarchy, because legislation is subject to the evils of debate.

The present time is favorable for pressing the legitimate principles to which we must look for the safety of our scriptural and venerated Church. Parliament has adopted the most liberal views in considering questions of representation, where the interests of others have been concerned. Let us then put in our claim, as members of the Church of England, to a participation—in the liberality (?)—no—in the justice of Parliament. Let petitions go forth from every diocese. Let those petitions call for the rescue of the Church from the pernicious interference of her adversaries. Let them embrace the general principles of self-regulation, and leave the details for future consideration.

Nothing is more easy than to start objections; but Christians should always inquire whether their objections spring from principle or unbelief. Is not some mode of Church government wanting? Is not a representative ecclesiastical assembly the legitimate mode? Is it not according to the mind and will of God, that we should use suitable means for the attainment of what is so urgently needed? This is what, as Christians and men of faith, we have to consider. Duties are ours, events are God's. He that deserts principle, and takes expediency for his guide, goes to sea without rudder or compass. Amidst our manifold difficulties in settling a question of magnitude and complexity, our only security is to be found in clinging to sound principles, looking neither to the right hand nor to the left, but leaving the issue to the Almighty Governor of all, whose blessing, sought in humble prayer, will assuredly not be withheld. May He graciously condescend now to direct the minds of His servants to such views of this matter, and lead them to such measures, as may tend to promote His own glory, and to further the interests of pure and undefiled religion!

The preceding observations were submitted to the friends of the Church of England in the early part of this year. They are now re-published in a somewhat amended form. Perhaps the most effectual way of lending force to the impressions which it is sought to produce, is to quote the following remarks of an eminently pious, practical, and experienced minister of the Church of England upon perusing the former Tract:

"I have long apprehended more evil from giving efficiency to the Convocation than from leaving things as they are; that is, supposing that no alteration could be obtained in the constitution of the Convocation. If it could be modelled on the plan of that of the American Church, though still much collision and contention might follow, good must, with the blessing of God, ultimately result.

"But the rapidly changing and thickening signs of the times, seem to demand the dismissal of these questions of possible evil, so far as they tend to keep us inactive. Something must be done, and it must be done promptly; or it may soon be too late to preserve many of those privileges of the Church, which are, or may be made to become, valuable means of her spiritual influence to the people. I fall in, I may say entirely, with 'Justice to the Church of England.' Can anything be done better, as an immediate step, than to make that Tract very generally known?—closing it, however, with the suggestion of some practical steps, if such could be devised, as would be likely to give the reader's mind a conviction of their feasibility."

In accordance with the foregoing observations, it is conceded, that it is not sufficient, in a matter of this nature, to advance sound principles and cogent arguments. Action is wanting; and in order to action, measures must be devised. Here is a great work to be done, and who are in a position to achieve it?

To suggest a feasible mode of action, is the first and most hopeful step. It is, therefore, proposed,

1. That Christian friends, in different parts of the country, united by previous general agreement in the foregoing principles, should hold regular meetings with a determination to devote their zeal and energies to the cause in simple dependence upon the Divine blessing; careful only to pursue right ends by conscientious means, and no otherwise anxious about the result.

2. That they should circulate as extensively as possible this Tract, and other publications calculated to enlighten the public mind upon the subject.

3. That they should endeavor to lead members of either House of Parliament, with whom they have acquaintance or influence, to a diligent investigation of the question.

4. That they should prepare petitions, embodying their general principles and aim.

5. That they should institute the necessary correspondence with all others whose co-operation may be thought desirable.

The annexed draft of a petition is suggested for adoption, with such alterations as the friends of the measure may think fit. Its terms may be varied, so as to adapt it as an address to the Queen, or to either House of Parliament:

To &c.

The humble petition of, &c.,

Showeth,

1. That the Church of England, like every other Church or denomination of Christians, possesses an inherent right of deliberating on her own concerns, and exercising the power of self-government and discipline.

2. That the exercise of such power, while it subserves minor objects connected with the secular interests of a Church, is chiefly desirable for the purpose of maintaining her internal purity—remedying defects occasioned by lapse of time, increasing her efficiency, and guarding against the declension of her spiritual interests.

3. That while other denominations of Christians, in this as well as in other countries, enjoy the unrestrained exercise of the right of self-government, the Church of England, by the arbitrary and long-continued policy of withholding from her Convocations the Royal license to act as a Church synod, is practically and most unconstitutionally deprived of the enjoyment of her inherent right.

4. That, in consequence of the unjust suspension of her own deliberative functions, the Church of England is left in a state of abject dependence for the regulation of her discipline and the care of her interests, on such degree of attention and fostering superintendence as Parliament may bestow on her concerns, while Parliament is in many respects, especially by the admission of Dissenters and Roman Catholics to both houses, an unsuitable assembly, for various acts of ecclesiastical deliberation of which the Church stands in need.

5. That every Church consists of two integral portions—clergy and laity—and is entitled to the advantage of laws and regulations emanating from the deliberative wisdom of both bodies, and established by their joint authority, but that the Church of England is subjected most unjustly to two grievances: first, by the suspension of Convocations, the great body of her clergy are totally debarred from participation in the enactment of laws and regulations for her government and discipline; and secondly, by the admission of Roman Catholics and Dissenters into Parliament, where alone her affairs are subjected to legislative deliberation, she is exposed to the infliction of all those various injuries which must result from the policy and votes of enemies to her existence, and of aliens from her pale.

6. That the more active enemies of religion in general—and of the Church of England in particular—have availed, and continue to avail themselves, of her defenceless condition, to weaken her by successive and insidious attacks—and that her natural and proper security, under the Divine blessing, is to be found, in the revival of deliberate ecclesiastical assemblies, consisting of representatives of both clergy and laity, in such proportions and under such regulations as are suited to the state and relations of the Church of England, and tending to place her, like the Established Church of Scotland, in the possession of legitimate deliberate powers, without impairing her connection with the State.

Your petitioners therefore most humbly pray, that your Majesty will be graciously pleased to grant, that the deliberative functions of the Church may no longer be suspended, but that your Majesty's Royal license may be granted to the bishops and clergy in Convocation assembled, to deliberate of and concerning such improvements in the constitution of their ecclesiastical assemblies, as may, under the Divine blessing, render their revival conducive to the enlargement and security of the highest national interests, by the more general diffusion and advancement of true religion among all classes of your Majesty's subjects.

The petition of either House of Parliament might pray, that the House would be pleased to take into consideration the expediency of reviving the ecclesiastical assemblies of the Church, under an improved constitution, in order to their deliberating upon and maturing such measures as may, under the Divine blessing, tend to the increased efficiency of our Established Church in the more general diffusion and advancement of true religion, and thereby to the enlargement and security of our highest national interests.

* * *

Then, man, learn by thy fall to judge of neither;
Our flesh cannot this spirit comprehend:
Death and new birth in us must meet together,
Before our nature where it was ascend:
Where man presumes on more than he obeys,
There, straight, religion to opinion strays.
Then, since 'tis true we only here possess
These treasures but in vessels made of slime,
Religion we by consequence confess
Here to be mix'd of base things and sublime;
Of native evil, supernatural good;
Truth born of God, and error of our blood.
Yet gold we have, though much alloyed with dross;
Refining, never perfect in this life;
Still in our journey meeting gain and loss;
Rest in our deaths, and until then a strife.

—Lord Brooke.

COMMUNICATIONS.

For The Churchman.

THE WORD "CHRISTIAN."

It might be used as a plausible argument against both the words Protestant and Catholic that neither of them is found in Scripture, were it not that such an argument would take away many other terms in our Theology that are at least great conveniences to save a multitude of words. Such words within just limit are indeed sometimes necessary, or at least arise with such spontaneity that we can hardly resist the use of them even when they seem objectionable. But we now have a word before us which can at least boast the praise that it is found in the Scriptures, and that seemingly with so much approbation that some have even thought it was that new name, or that "other name" of which Isaiah spake, lxv 15, for the servants of the Lord. Yet though prophecy seems to anticipate a new name with a new order of things yet future, and history sacred to us introduces a name at least without disapprobation, and the word Christian under Providence has become the best name that any one can bear, still all this need not prevent us from asking how it arose, and under what sanction was it primarily used. And here in answer to such an inquiry it may be asserted without much hesitancy that this now sacred name to us, was so far from being the result of primitive choice, that there are weighty reasons against such a supposition, and hence that it was given to Christians by others, not assumed by themselves. It so happens under God's Providence that sometimes what seems most incongruous at the time of its occurrence, turns out to be the most appropriate for all future time. And this has been the case with the name Christian, insomuch that whether it can be proved satisfactorily or not, that the Prophet meant this when he spoke of "another name" to be given to the servants of the Lord, yet that another name has been given under that Providence, and that it has been given and established under circumstances that no human forethought could have devised, this is now matter of historic fact.

Who would have supposed that this now honored name should have been imposed by enemies instead of being adopted and selected by friends? Yet if there be any force of reason in the nature of things nothing is more improbable, not to say more certain, than that Christians should have chosen this name for themselves, and on the other hand nothing more in the natural course of events than that it should have been imposed by their enemies. We do not want instances of names now current as authorized words, and now conveying no reproach, and yet not originally assumed by the parties, but given by others rather as reproach than honor or mere distinction.* St. Luke, who in the Acts of the Apostles states the origin of the word Christian, says "the brethren were first so called at Antioch." The word that he uses is so general in signification that from it we can gather no doubt proof of approval or disapproval. But it is important to our purpose to observe that he does not call them by this name himself—but calls them "brethren," and uses this word to show how they were called among themselves "the brethren." The two words so near together mark a distinction. They were brethren, and knew no other name but this, or disciples, or believers, among themselves; but beyond their own circle they had another name given them, and this was Christians. It was imposed upon them from without. It is unnecessary here to go into an investigation of the word χρηματισαυ, which we know primarily signifies "to do or transact business," but by transitions from a primary to a secondary and tertiary sense came to signify, as it is translated in our version, "were called," the idea implied being this, that the name Christian came into common use.

That the name could not proceed from themselves, is plain, first from the fact that they were already recognized among themselves by the term brethren, and if they used any other, it was only the more general, believers or disciples. For themselves, therefore, and among themselves, they wanted no other name, and hence they would neither apply nor seek one. But they, as others, necessarily came in frequent contact with the world around them. They were not so isolated that they could neither talk nor have transactions with heathen or with Jews, and though they might have no fellowship, this did not forbid the civilities of life. Now it was evidently in this very intercourse and contact that the name or epithet Christian obtained currency, and the word χρηματισαυ seems to be designedly used by the sacred writer, in place of any other word in order to express in a degree, the way in which the name became current. It arose from the necessary intercourse of Christians with those around them. It was first applied to them by others. Whether thus given from a feeling of contempt, or a mere wish to distinguish a rising sect, may not be so clear at first; but if we bear in mind the prejudice and odium against one reputed to have died under the hands of the executioner, we shall not think it strange that heathen especially, when they called the followers of Christ *Christians*, meant to attach no honor to that name. We infer from all the historical data of the day it was first given as a reproach.

But there were obvious reasons besides this distinction between the words *brethren* and *christian*, reasons arising from the sacred relation which Christians bore to Christ, as well as their relation to one another as brethren. The very fact that they regarded Jesus in the exalted light of Saviour, Messiah, Son of God, one with the Father, would forbid any designation that could lower his blessed name to the ordinary level of a mere party distinction. Let us realize these exalted views and we at once feel that there would in them be a kind of instinctive repugnance to any modification like this. Even did any of them perchance regard the names Christ Jesus both as proper names, still they revered Him too much to think of giving the aspect of a mere party to their religion, by calling themselves after one name or the other. If either of these names were indeed proper to form a designation for his followers, it would be one formed from the name Jesus, but we never hear it even whispered that primitive Christians ever thought of calling themselves after the blessed name of Jesus. Even if it might not prove a profanation by making a mere party distinction, it could to the Israelite especially not even answer that purpose, as among the many who in his nation had borne that name from Joshua downwards, of which it is only a Greek variation, the Jew might be at a loss to recognize Him who is the only JESUS to us. It was reserved for the ingenuity of modern Jesuits to get over all this sacred delicacy of primitive believers, in reference to the name of their blessed Lord. Ignatius Loyola never committed a grosser blunder than when he made this sacred name the watchword of organized party, the incentive to systematized persecution, and thus paved the way under the pretext of the Divine Glory and Ægis of the name of Jesus, for the profanation of that holy name as often as we have occasion to notice the worldly policy and the refined hypocrisy of *Jesuits* or *Jesuites*.*

But not only the reverence in which every name of Christ was held would deter the believer from every modification and every deflection of that name from its pure form, however pious the pretext, there was also a natural and obvious objection in the very meaning of the name CHRIST. It is not a surname, not a family or gentile name, it is an official designation applied to the *prophet* to the Highpriest, or king, who by the literal unction that they received were recognized as *anointed*, the well-known purport of the word Messiah or Christ. To any one who knew the meaning, and this was undoubtedly the case with primitive Christians generally, it would have argued the grossest ignorance or oversight to take their appellation from such a general title; a title clear to all Christians, it is true, but only because of its exclusive applicability to Him, who is the Lord's Christ. A name formed from Messiah or Christ could originate neither with Jews nor with Christians, for both would know that it was not distinctive, and as far as Etymology goes the Jew is as much a Christian as the believer in Christ Jesus. The only difference, which the etymology does not express, is that the Jew believes in a Messiah yet to come, we believe in the historical Jesus.

As the Christian religion became more and more firmly established the name itself became more and more respected even by its enemies. They who bore it had indeed to receive it at first as a stigma and a stain in the eyes of the world, but to themselves it was an epithet which so far from being a disgrace was only too exalted for them to assume. It was forced upon them, and they had to wear it, and like the mock robe of royalty once put on Him whose name they were now compelled to bear, it only turned to His glory and their honor, by the dignity with which they wore it. It soon triumphed over all other names, and it became the most honorable testimony to be called a Christian.

The ignorant heathen had thus been instrumental in establishing a name for the followers of Christ which they could no more recall, and even learning like that of Suetonius and Tacitus had helped to confirm it, by such passing remarks as "Christo duce" and Christius auctor nanunis. When time and trials and the intrinsic force and sanctity of Christian faith only served under God to remove prejudice and odium, then indeed it came forth in true dignity, and appeared as it was the happiest name that man could bear. Then indeed it was the perpetual remembrancer of our blessed Lord's relation to us as the Great Anointed, Prophet, Priest, and King, to us, and remind us too that by this high and holy relation he has "made us kings and priests unto God." What Christians once would not have presumed to do for themselves, God has wonderfully accomplished by their very enemies, and they now may glory and rejoice that they have in *name* as well as spirit a holy fellowship with Christ.

THE NON-RELIGIOUS COMMON SCHOOLS.

LETTER IV.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk and drawn from the breast. For precept must be upon precept, precept upon precept; line upon line, here a little and there a little."—*Isaiah.*

"Whether therefore ye eat or drink, or *Whatever ye do*, do all to the glory of God."—1 *Corinthians.*

Sir: Let religious educationists thank God and take courage; for not only have they the Church, the whole Church, but most assuredly they have also the Bible, the whole Bible, on their side; hence, since He who inspired the one and dwells in the other, knows no change, without question they are fighting the battle of the Saviour of the Church, and must therefore, if true to themselves and to their cause, be ultimately successful.

The truth of this statement is strikingly exemplified in a recent article on "Secular Education" in the semi-infidel *Westminster Review*. The *Review* takes the *impudently* honest (and verily in these days of *humbug*, honesty in any shape is very refreshing!) ground that a religious education is not fitted to suit men for the active duties of life. Thus he says, "The leading aim of Bible religious instruction is to communicate such principles of faith and practice as may insure the salvation and happiness of the life to come. That of secular instruction is to impart such knowledge and habits of action as may conduce to well being in the world in which we now live." O ye fools and blind! Either Christianity is a lie, or the surest method of securing those habits of serious reflection and enduring energy of action which are necessary to temporal success, is to imbue the mind deeply with a feeling of Christian accountability, with Christian hopes and Christian love. Hence, however, in undeniable consistency with the views above enunciated, the reviewer draws this bold conclusion against religious schools and their managers: "Moreover from the overwhelming importance attached by the Clergy to eternity in comparison with time, they would lie under a constant temptation, often unperceived by themselves, unduly to subordinate secular to spiritual instruction." I had thought to put portions of the above sentence in italics, but it is all too significant of "secular education" tendencies, as dissociated from religious training, to admit any distinction of its parts. Yet a little further, and the reviewer, who evidently feels that Christian faith and the Bible are sore obstacles in his way, thus writes—"After a few generations shall have enjoyed this improved instruction, modifications in religious faith may be expected to follow.—The Bible is undergoing a criticism of reason, such as it was never before exposed to, and the discoveries of science are daily shaking the established interpretations of it to the foundations." Thus since, thank God, the religious tone of England forbids the ribald sneer, or open contempt of Christianity and its Bible, both are to be "modified," that is, in plain English, to be explained away, to be deprived, by neological rationalism, of all authority, of all hope, and of all salvation! And all to clear the way for secular education! Such, be it remembered, are the sentiments of one of the great organs of the party, who, with our Reverend Superintendent, supports secular as *separated* from religious education. I do not say, as *opposed* to religious education, for even our deistical reviewer would, like the Rev. Doctor, graciously permit *separate* religious schools! How significant is the fact that the almost sneering critic should be equally ready with the Methodist minister to sanction religious training, if only he be permitted to secure his non-religious teaching first! Yet how sad is such a fact, for does it not prove that the skeptic feels that he need not fear what must be the feeble efforts of Christian training when thus separated. Yes, unquestionably the skeptic is wise in his generation; for most certainly the natural tendency of the separate secular education scheme is to ignore Christianity, and to make the Bible despised. How bitterly are the men of this generation proving themselves children, "after their own likeness and image" of those who, preferring *intellect* to *love*, eat of the forbidden fruit of the tree of knowledge of good and evil.

The above observations have been suggested by the third "remark" of the Chief Superintendent in the extract from his report which has called forth these Letters. It is to this effect: "But the establishment of denominational Common Schools for the purpose of denominational religious instruction itself is inexpedient. The Common Schools are not boarding but day-schools." Hence he argues that time sufficient will be left for religious instruction to be given by parents and pastors in the morning, or after schools are dismissed, and upon Sundays. What does the Chief Superintendent understand by religious training? Surely he does not suppose, as the *Westminster* appears to do, that it merely consists in teaching the creed and catechism, albeit these may be an important portion of its foundation! Religious training pre-eminently requires to be given in the manner intimated by Divine wisdom, in the passage placed at the head of this letter: "Precept upon precept, line upon line, here a little and there a little," and this training is to begin, be it remembered, as Jehovah there commands, with the youngest, "those weaned from the milk and drawn from the breasts."

Of religious instruction, that which is *incidentally* given is, perhaps, the most effective; and for this the hours spent at school afford the fairest opportunity. Thus the routine reading of Holy Scripture must afford frequent opportunities of plainly enforcing on the young mind its practicable teaching, such as their own connection with the privileges it declares, the duties it enjoins, and the hopes it reveals. Of course I am not supposing or wishing any course of polemical instruction to be given by our schoolmasters; but it cannot be safe to our children's feelings of veneration nor reverential to Almighty God, to permit His Word to be read by their tutor, and that tutor to be either unable or unwilling to use it as opportunity serves for his pupils' religious benefit. So in all their reading aloud to their master, what innumerable opportunities of profitable remarks, in elucidation of exclusively Christian principles, must occur. Also the intercourse of scholars one with another,—their courtesy, their evil tempers, their brotherly kindness, their integrity, &c., will all call, almost hourly, not only for moral, but Christian instruction. For what is the only true foundation, for instance, of love either in God or man, but this. "Herein is love, not that we loved God, but He loved us, and sent His Son to be the propitiation for our sins." What is to be the Christian motive, whether young or old, to the love of his race, but this, "Beloved, if God so loved us, we ought also to love one another." Again, what is to be the great motive for the peculiar love of Christians one to another, but this, "For by one spirit we are all baptized into one body." But further, at and about school, perhaps more than anywhere else, the language of a child, its mode of speaking of God, its personal behaviour, all require to be watched over; and what are the highest motives which a Christian child, when old enough to commit wilful transgression, should have placed before it? Are they not these, "Without holiness no man shall see the Lord;" and again, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." I might, of course, go on multiplying examples without end; for how few moral and religious positions of which a child is susceptible, are there in which he may not be sometimes placed, even in a day-school: but let these suffice. Can, then, such exclusively Christian training as this be received under our present school-system, or that of this Continent generally? And yet it is nothing but bare Bible Christianity! Consequently no Christian can be guiltless who willingly places his child, for a large portion of his life, where, when Christian instruction is thus immediately called for, it cannot be had.

Really to a sincere believer in Christianity the matter may be brought within a nutshell. What is man sent here for? Is it not first to bring glory to God, secondly, to use this life so as to procure for himself an inheritance in a better? Is it reason, then, to lose sight for a moment of higher motives, to expect such a believer to be willing to place his children during those years when it is most susceptible of impression, for seven or eight hours daily, where the glory of God, and that eternity which gives its value to his own present life, are practically forgotten? But we take higher ground and ask, can a Christian do so and be guiltless? Would not such conduct be a flagrant violation of that positive command which I have also honored this letter by placing it at its head. "Whether ye eat or drink, whatsoever ye do, do all to the glory of God." But, Mr. Editor, I appeal to those Christian parents, who earnestly believe that all life should be a Christian life, for that each hour of the member of Christ, from the weaning from the milk "to the moment when the silver cord is loosed," is designed to increase the glory of their Master and of their own eternity. Can, then, I ask, such a Christian parent consent to sever his child, for so vitally important a portion of his life, from Christ and His influences? In sober truth, for God forbid that in so important a matter I should merely declaim, the very thought of such a separation is little short of impiety.

Nor let it be answered that I am extravagant in expecting such teaching from denomination school teachers. I do not expect nor indeed desire, that in Church Common Schools, for instance, we should have teachers who would give theological treatises to the children upon the doctrine of the New Birth, Episcopacy, or the Resurrection; but I do expect and desire, that we should obtain teachers, who, when a child has committed some flagrant fault, would endeavor to bring him to repentance, by reminding him Whose child he was; or who, when a confirmation was approaching, would speak to the children of the great privileges of such a rite, and who, in hearing their catechism, would impress upon them, if only by one word, the nature of the vows which they were about to take. In short, in Church schools, I should hope to see Christian teachers, who, like Christian parents would seize every suitable opportunity of making Christian impressions upon the minds of the children entrusted to them. To such schools, from the parish to the university, England, under God, owes most of her greatness and of her reverence for Christianity. But, had religious schools been the failure which some falsely pretend, even that could form no defense of a legislature for enacting—much less a Christian minister for suggesting—a system of national education in open opposition to Christian accountability and in scornful neglect of the holiness of Christian training.

But the Rev. Superintendent dwells much upon the importance and sufficiency of Parently and Pastoral instruction. It is well: most important are they, and it is precisely for interfering with these, that we denounce our present Common School system. Our Chief Superintendent, in effect says to the parent—you may train your child in religion as you like on the Sabbath and during mornings and evenings of other days: but on the chief part of each week day I will have him taught as I see fit! So, to the Clergyman, he says,—It is your duty to teach the children of your people religion, but I will only allow you to do so, as best you may, on the Sabbath; all the rest of the week I will appoint such teachers for him as I choose! If this be not the bitterness of tyranny, a tyranny most recklessly interfering with the closest relations of life, I know not what is. I am quite aware that our educational Despot may answer:—It is not I, but the trustees, who appoint the teachers. I acknowledge the facts; but he is the author, and the hand that guides the helm of the whole system, and, therefore, he is personally responsible for its effects.—But especially are his remarks with respect to the Pastoral instruction of our youth a mockery. Thus will appear by considering:

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* e. g., The words Quaker, Calvinist, Methodist, &c., &c.

* It is not generally observed, but there was a sect called Jesuites in existence before the Reformation. We believe however they bore no resemblance to the society founded by Ignatius.

1—That his own Common School system is greatly subversive of Sunday-School influence. In England Sunday-Schools have been popular and useful because they are the only means offered to a large body of the people of attaining any education at all; hence it is natural that they should be numerously attended; and although a very considerable proportion of the parents are actuated by secular and not religious motives, happily this does not prevent their children from receiving the benefits of the religious instructions there given. But in this Province, the case with which secular instruction is obtained in our common schools, does away with this motive for parents sending their children to Sunday-schools, consequently, as most parents are not religious, (I suppose Dr. Ryerson will admit *this!*) and do not care for their children being *religiously* taught, it is but a small proportion of those unhappy little ones who need such teaching most, that can reasonably be expected to attend them. I indignantly complained therefore of the disingeniousness which proposes to rely so much on Sunday religious teaching, when the very circumstances to which it mainly owes its success and usefulness at home do not exist here.

2—That by preventing the connection of ministers with Common Schools, the law takes out of their hands one very chief means of causing the children to attend their Sunday religious instruction. In the Canon which the Chief Superintendant so unfairly quotes, setting forth the duty of the clergy to catechise, it is also declared to be the law that parents and masters and mistresses shall cause their children to attend. Upon this part of the law he wisely says nothing, but in England, since law has ceased to enforce these things, the relation of the Clergy to the parochial schools has been a great means of enabling them to secure attendance on the Sunday teaching. Now all such influence is, by our iniquitous school system, denied to the ministers of this Province. The Rev. Edgerton Ryerson, D. D., will surely admit the truth of the scriptural declaration that "men love darkness rather than light:" what then, when all secular influence is withdrawn, is to induce irreligious parents to send their children to receive "the light?"

3. That the clergy are so few and so overworked, that,—even if the attendance of the children could be secured—they have seldom the time or the strength, on a Sunday, to comply with the most desirable requirements of the Canon, at least in any satisfactory manner. The Rev. Superintendent himself belongs to the large and respectable body of Methodists; I would respectfully ask him how many hours, in a week, month, or even a year, the ministers of his own denomination devote to exclusive teaching of the youths of their flock? If, then, as *I* venture to believe, his own brethren find little or no time, and least of all on Sunday, for this duty, is it Christianly honest, does it manifest that godly jealousy for the glory of God and the salvation of his fellow-men, becoming a professed minister of Christ, to offer such Sunday teaching as a substitute for religious or denominational schools?

Indeed this semi-infidel plea that Sunday-school tuition, even if attainable, would meet the religious wants of our children, appears to me to be equally hollow and hypocritical. I say *semi-infidel*, because, if there were any force in the argument, it would go far to show that, with adults, Sunday religion is sufficient to serve for the whole week! Nay, but, as regards our poor children, it is even more cruelly inapplicable than to adults; for, from their young minds, impressions, especially of a serious nature, are but too certain to pass away as the "morning cloud and early dew," unless they are almost hourly renewed, and they themselves almost momentarily watched over, to guard them from the snares, and to snatch them from the power, of temptation. But the whole pretension is as false as it is foolish, since it must be known to those who make it, that, as I have just shown above, it is a mere fraction of the children of the Continent who attend Sunday Schools at all.

Once more I must quote the Chief Superintendent, and then I have done trespassing on your patience for this week. He says "the demand to make the teacher do the canonical work of the clergyman is as impolitic as it is selfish." This is simply an unworthy slander: and such, I fear, Dr. Ryerson knew it to be when he penned it. In truth, the ministers of any denomination, in contending for distinctive schools, are thereby seeking to increase their own labors, since they will be gradually responsible for the conduct of both the secular and religious training of the latter; attending certain days of the week to give special religious instruction, &c., besides the public catechism on Sundays, which there might be some hopes of accomplishing with profit, both to the children and to the congregation. I am, yours sincerely,

A Catholic.

Diocese of Toronto, April, 1853.

For The Churchman.

CONFIRMATION.

It could hardly be too great an extension of the power which, it is evident from Scripture, the Church possesses to make appointments for the spiritual edification of her members, were she, without particular Scripture sanction, to originate such a rite as Confirmation; especially with reference to those baptized in infancy. To bring them, when arrived at years of discretion, to assume the obligations entered into for them by sureties, when they were received into the Church, and to make them, on so deeply interesting an occasion, subjects of special prayer for the defense, direction, and blessing, of divine grace, and special commendation, by the venerable and Heaven-approved solemnity of the laying on of hands, to its hallowed influences: all this is so resonable, so pious and proper, and so evidently salutary in its tendency, that we can hardly suppose it could be, at any time, an unwarrantable step for the Church to originate the measure in the spontaneous exercise of her divine mission as the guardian and guide, under her Heavenly Head, of the souls of men.

But she has the authority of Revelation for this holy rite. She sees mention made of its administration, in two instances by Apostles, and finds it ranked by another of them among the principles of the doctrine of Christ.

In the eighth chapter of the Acts of the Apostles, we find it recorded as follows:—"When the people of Samaria believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost."

In the nineteenth chapter of the same book, mention is made of St. Paul's baptizing "certain disciples" of Ephesus; and it is then recorded, that "when Paul laid his hands upon them, the Holy Ghost came on them."

That miraculous effects attended the imposition of the Apostles' hands, does not, as has been supposed, furnish any valid argument against its being a precedent for the Church in future ages. For as no injunction, or special appointment, appears, establishing this rite as a means solely of imparting the supernatural influences of the Holy Ghost, we are left to consider its exercise as a part of the evidence thrown by the usage of the Apostles on their knowledge of their Master's will; with which, of course, they conformed in all things. Their laying on of hands may, therefore, be properly considered, as in all ages of the Church it has been, ample and divinely sanctioned precedent for their successors in the chief ministry of the Gospel. Miraculous, as well as ordinary influences of the Spirit were necessary in that age of the Church. No less so are the latter in all ages. A rite, then, used by the Apostles as a means of grace to suit the then existing exigencies, may very properly be used as a means of those influences of grace which meet the permanent exigencies, of the Church.

Miraculous effects were not confined to this rite. They were sometimes consequent also on prayer and preaching. But this surely derogates not from the permanent value and obligation of prayer and preaching, in reference to their ordinary and permanent benefits.

In the sixth chapter of the Epistle to the Hebrews, St. Paul ranks "laying on of hands" among "the principles of the doctrine of Christ," and joins it with "repentance, faith, baptism, resurrection of the dead, and eternal judgment." It must, therefore, be intended to designate something as generally and permanently interesting and important as these great principles.

Laying on of hands is recorded in the New Testament to have been practiced in three cases. First: in effecting miraculous cures by Christ and His Apostles. But the peculiarity of this, and its limitation to a few persons, and a short time, forbid our ranking it with those "principles of the doctrine of Christ" which are equally necessary at all times, and for all persons.

This rite was also practiced in ordaining to the ministry. This, though to be lasting as the Church itself, is yet so limited with respect to its subjects, that it cannot be thought to have been meant, or at least to have been alone meant, by the Apostle, when he ranked the "laying on of hands" among those principles which apply equally to all men.

The above-mentioned cases at Samaria and Ephesus refer to another laying on of hands, of which all who had been baptized in the cases respectively were the subjects. It appears, too, by the history of the Church, that the laying on of hands, as a means of grace, and on the renewal of the baptismal obligations, was held, from the earliest times, and by Christians generally, as a regular and apostolically appointed ordinance of the gospel. The knowledge of this fact renders it every way reasonable and proper for us to understand St. Paul as referring to what is now known as Confirmation, when he speaks of the laying on of hands as one of the principles of the doctrine of Christ.

This ordinance was among those things which the Catholic Church in England retained when she shook off the usurped authority, and cleansed herself from the corruptions, of the Church of Rome. She made the existence of an ordinance in the latter, and thus its connection with much that was unscriptural and anti-Christian, a reason for a close investigation of its claims, and a strict enquiry whether it was not mingled or surrounded with much error to be removed; but by no means the rule and measure of indiscriminate rejection.

The administration of this ordinance is confined by the Catholic Church to that grade in the ministry which she has, always and everywhere, held to be in regular and well-defined succession from the apostolic; because it was administered by Apostles only in the cases on Scripture record; in one of which it is expressly stated that the recipients had been baptized by a minister of inferior grade; and that Apostles had come some distance, apparently for this very purpose of laying on their hands; and because all early testimony proves that none but Bishops, in primitive Catholic usage, were the ministers of the ordinance.

This is obviously of useful tendency, in reference both to the salutary interest attached to it, as bringing all the members, however distant, of the Bishop's spiritual family to meet him in an ordinance constituting so holy a union between them; and also as illustrating and maintaining that "apostles' fellowship," an essential ingredient in true Christian unity, which recognizes the connection of both pastors and people with a common spiritual head.

The ceremony used by the administrator of this rite gives it the scriptural and primitive name of *Laying on of Hands*. To the part taken by the receiver is properly applied the other title of *Confirmation*; it being the "ratifying and confirming" of "the solemn promise and vow made at baptism." This title may also be very properly regarded as referring to that confirmation of the privileges of baptism, which may be piously hoped to be consequent on the due and sincere renewal of its obligations; and to those confirming or strengthening influences of the Holy Spirit, which our faith encourages us to expect will bless its proper reception.

The character of Confirmation, as a ratifying and confirming of the baptismal promise and vow, should be most seriously considered. It is a salutary incitement to fidelity under such sacred obligations, and a powerful call to the greatest sincerity, and the most unremitting efforts, in the fulfilment of them. "Do ye here," is the question asked, "in the presence of God and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your baptism, ratifying and confirming the same, and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your sponsors then undertook for you?" The reply is short; but it speaks volumes. Entered at the bar of God, it becomes the Christian's deliberate sign and seal to an obligation, which, indifferent to it as he may be in the hurry of business, in the round of pleasure, in indifference to spiritual concerns, or in a course of sin, binds him to the full, sincere, and consistent service of his God and Saviour; and will there stand indelible, until made a ground of judgment at the last great day. That answer is, "I do." "I do renounce the devil and all his works"—God's and man's great enemy, and all those sinful passions, desires, affections, words, and deeds, which come of his malignant influences. "I do renounce the vain pomp and glory of the world, with all covetous desires of the same"—all that attachment to the possessions, honors, pleasures, and pursuits of the world, and efforts for them, which interfere with supreme, constant, and consistent devotion to God. "I do renounce the sinful desires of the flesh"—all those affections, inclinations, acts, and habits, which are hostile to the sobriety, purity, and holiness of evangelical piety and morality. "And by God's help, I will endeavor not to follow nor be be led by" what I thus renounce. "I do believe all the articles of the Christian faith. I will, by God's help, obediently keep" His "holy will and commandments, and walk in the same all the days of" my "life."

And these, whether he formally assumes them or not, are the bounden obligations of every Christian, of which he cannot divest himself, and which are inseparably connected with the true service of God here, and with the enjoyment of His favor hereafter. Forasmuch then as they are imperatively binding, and their object is of infinite moment, and the grace of God is freely offered in aid of willing and sincere endeavors, willing, firm, and sincere, be the Christian's resolutions and vows to make those endeavors. Let a sense of his obligations animate his determined and vigorous exertions. The God to Whom he is bound has every claim to his gratitude for the loving kindness and tender mercies with which He surrounds him in the blessings of life, and in support and consolation under its ills. He has purchased him for His own, at no less a price than the giving of His only begotten Son to suffer and die as a propitiatory Victim. He has received him by Baptism into that holy covenant in which all His blessings through Christ Jesus are promised and pledged to the faithful on the kindest and most merciful conditions. But yet, He has not lost that infinite justice, which, armed with infinite power, will take vengeance on the guilty despisers of His grace and mercy, and those who neglect them, and those who are insensible to their value and their claims.

Blessed is the privilege of being enabled to consider confirmation as *a means of grace*—that grace of God, without which we can do nothing, but by which we can do all things pertaining to our salvation. Animated by a true and living faith, and trusting in the strength of divine grace, let the recipients of confirmation resolve to resist the temptations of the world, the flesh, and the devil, and with pure hearts and minds to remain constant in the service of their God. That grace, diligently sought, duly received, and faithfully applied to the regulation of the heart, character, and life, will give energy to their piety, success over temptations, and comfort and support under all the trials of their pilgrimage. It will sanctify all events to their spiritual happiness and benefit. It will prepare them to meet death with serenity and firmness. It will secure to them the rest of the faithful in paradise; enable them to stand before the Son of Man when He comes in awful judgment; and raise them at last to glory, honor, and immortality in heaven. For this end, prayers are offered, in Confirmation, for the meek and faithful subject of it, that he may be strengthened with the Holy Ghost the Comforter, and have constantly increased in him the manifold gifts of His grace; and very solemnly is he commended to the Lord his God, that he may continue His forever, and daily increase in His Holy Spirit more and more, until he come unto His everlasting kingdom.

He who has received Confirmation with that preparation of heart which true evangelical faith and devotion will, by God's blessing, build on a meet consideration of its character and import, may retire from it in the humble hope and trust, that, if he refuse not to have it so, "the healthful spirit of" God's "grace, and the continual dew of" His "blessing," will shed their enlightening and sanctifying influences upon him, working with his humble and faithful efforts to know and do the divine will; filling him with joy and peace in believing; enabling him to bring forth the fruits of the Spirit in the holy affections and dispositions, and the practical piety and pure morality, of the Gospel; and carrying him onward, by grace through faith, directed in all his doubts, strengthened in all his weakness, comforted in all his sorrows, and sustained in his conflict with the king of terrors, to the everlasting salvation of his soul.

B. T. O.

THE CHURCHMAN.

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☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

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THE WITNESS OF THE SPIRIT.

Some while since, we received, from a highly-esteemed correspondent, a lengthy communication on the subject indicated by the heading of this article. Another person, it seems, had written our correspondent, asking his views on the text, Romans viii, 16,—"The Spirit itself beareth witness with our spirit that we are the children of God"; and accompanied the request with a copy of Wesley's sermon on that subject. We have since received a private note from the same person, asking our views in the same question. The communication has hitherto been crowded out, to make room for others that came earlier to hand; and as it is rather long, we have taken the liberty of curtailing and condensing it about enough to leave space for what we intend to say on the subject.

As the text in question, or rather what seems to us a misinterpretation of it, has been made, in some sort, the cornerstone of a theological system, and, even among a certain portion of the Church, has been so exalted and magnified as to give a most unhappy cast and complexion to their teaching and habits of thought, it can scarce be amiss or unseasonable at any time to bring it into discussion. The apparent fitness, or at least not unfitness, of the subject for the season of Whitsunday, concurring with other reasons, would perhaps warrant the discussing of it at this time, even if the forementioned motives for the discussion did not exist.

We believe, then, that the construction commonly put upon the text, by those who are so fond of quoting it, is alike false in principle and mischievous in practice. Before proceeding, however, to show this, perhaps we should guard our statements against the reproof of having undertaken too much. We would be among the last to deny, that there may be, and often is, a certain sympathy between the word of God as dwelling in men and as spoken to them, whereby they recognize the latter to be good, before they understand it to be true; and that this sympathetic recognition of its goodness may be the motive and first-principle of that obedience whereby they afterwards come to the knowledge of it as truth. The point is set forth with great beauty and clearness by Dr. Thomas Jackson, thus:

> If any part of God's word truly dwell in us, though secret it may be and silent of itself, yet will it echo in our hearts, whilst the like reverberates in our ears from the live voice of the ministry. Thus, had the Jews' hearts been truly set to Moses' law, had their souls delighted in the practice of it as in their food, they had resounded to the prophet's call as a string, though untouched, and unable to begin motion of itself, will yet raise itself to an unison voice, or as the fowls of heaven answer with like language to others of their own kind that have better occasion to begin the cry. In this sense are Christ's sheep said to hear His voice, and follow Him; not every one that can counterfeit His or His prophet's call.

Still better, if possible, is the kindred speech of Hooker, in distinguishing between what he calls the Certainty of Evidence and the Certainty of Adherence:

> The other, which we call the Certainty of Adherence, is when the heart doth cleave and stick unto that which it doth believe. This certainty is greater in us than the other. The reason is this: the faith of a Christian doth apprehend the words of the law, the promises of God, not only as true, but also as good; and therefore even then when the evidence which he hath of the faith is so small that it grieveth him to feel his weakness in assenting thereto, yet is there in him such a sure adherence unto that which he doth but faintly and fearfully believe, that his spirit having once truly tasted the heavenly sweetness thereof, all the world is not able quite and clean to remove him from it; but he striveth with himself to hope against all reason of believing, being settled with Job upon this unmoveable resolution, "Though God kill me, I will not give over trusting in Him." For why? This lesson remaineth for ever imprinted in him, "It is good for me to cleave unto God."

The argument of these passages, so far from yielding any support to the notion of a direct, immediate, personal assurance from the Spirit, makes altogether against it. For this argument clearly supposes that a man so loves the propositions of Christianity that he cannot bear to think them untrue, or to give them up as such, till he have first tried them in practice, and tested them by their effects. And this love of the matter proposed is none other than that charity which St. James regards as the soul and animating principle of Christian faith, as distinguished from the faith of devils, whose belief is not from love of the matter believed, but from the enforcement of evidence, and because they cannot help it; and who therefore tremble while believing, because they hate the proposition, yet cannot but perceive and acknowledge it to be true. A man may doubtless know whether he loves the matter of the Gospel,—whether the voice of the Spirit as speaking in Scripture be sweet in his mind's ear, whether the law of the Spirit as revealed in Scripture be beautiful in his mind's eye; and if he be conscious of having this love, he will scarce care to assure himself thereof otherwise than by living out the good he loves; that is, he will seek the proper issue and exponent of his faith in such good works as are appointed for him to walk in. In this case the testimony of a man's own spirit, cleaving to the propositions of Christianity as good, will be in full unison and concord with the testimony of the Spirit of God propounding them as true. So that the thing contemplated by Hooker and Jackson is not that the Spirit beareth witness *to* our spirit, as is supposed by our alleged misinterpretation of the text in hand; but that the Spirit beareth witness *conjointly* or *concurrently with* our spirit.

Which may suggest both the nature and the cause of the erroneous doctrine, that divers are so continually overflowing with, touching "the witness of the Spirit." For the meaning of St. Paul in Romans viii. 16, is not that men have or ordinarily can have any direct, secret, personal assurance of the Spirit, apart from or other than the experience of a godly and well-ordered walk and conversation;—as if the Apostle had said, "the Spirit itself beareth witness *to* our spirit;"—this, we say, is not the meaning of that passage, and to give it this meaning, is not only opening the door to self-delusion and fanaticism, but inviting them to enter in and take up their abode. But if we have and so far as we have the conscience of obeying God's laws to the best of our power; if "we know that we know Him, because we keep His commandments,"—a knowledge that is built upon facts, and proceeds by judging ourselves by our fruits, and by concluding what we are, from observation of what we do;—if and so far as we have this knowledge, then we may doubtless truly say the Spirit of God speaking in the Scriptures, "beareth witness *with* our spirit," that is, the two bear witness together, "that we are the children of God;" and their agreeing testimony is a just, safe, and reasonable ground of confidence and hope.

To come, then, upon the doctrine in question, as taught by the great father of Methodism: No better testimony in this matter need be asked, than that of Mr. Alexander Knox, whose long and close acquaintance with Mr. Wesley gave him every opportunity to know the truth concerning him, and whose great respect and affection for the man supplied every motive for speaking as well of him as truth would allow. His admirable "Remarks on the Life and Character of John Wesley" furnish both the best statement of Wesley's doctrine in this particular, and the best refutation of it, that have ever fallen in our way. The whole article, and especially the passage we refer to, seems to us a model of theological and personal disquisition, combining in rare temper and proportion the elements of calm judgment, good sense, and scriptural teaching. It is as follows:

> I must once more observe, that in thus appreciating the happier features of Mr. Wesley's character, I always have before me those exceptionable concomitants, which, though no longer *urged* by him, were never substantially relinquished. I will mention *two*, which have appeared to me the most material.
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> The first is, his notion of the witness of the Spirit; for which, however, he has produced but one single verse of the Epistle to the Romans (viii. 16), the construction of which he has really, though, I am certain, unconsciously, forced to his purpose. At the same time, he propounds his sentiment with diffidence, probably because, as appears from Mr. Whitefield's letter already referred to, it was not supported by his own actual feeling. His words are: "Perhaps one might say (desiring any who are taught of God to correct, to soften, or strengthen the expression) the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God."
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> It has always been my persuasion, that, by admitting this definition of the μαρτυρία ἐν ἑαυτῷ, which the faithful Christian is encouraged to expect, Mr. Wesley opened a door for self-delusion, and even for practical deficiency, against which his utmost moral zeal could afford no adequate security. It was, I think, one of the strongest instances of his limited perception, not to see that there was no criterion by which such "an inward impression on the soul" could be infallibly proved, even to its possessor, to come "directly" from the Spirit of God; and that no impressions on the soul, except those which are essentially moral, can, with either certainty or sobriety, be ascribed to that adorable agency, the moral part of our nature being that alone with the laws of which we can become competently acquainted.
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> No part of Mr. Wesley's doctrine, however, seems to have been more acceptable to his own people than what they called "the direct witness of the Spirit"; and, probably, he rather learned it from them, than they from him. His own internal feelings, it has appeared, did not urge him to insist on it; but if any number of his disciples concurred in asserting that such an impression had been made on their minds, that it continued with them, and formed the chief source of their spiritual happiness, it was just such a testimony, both in matter and manner, as John Wesley was ever prone to receive; and thus, I imagine, he was early induced to adopt what, even when most advanced in sober judgment, he might consider too closely connected with the spiritual comfort of numbers (on whom, perhaps, among his followers, he placed the highest value) to admit of being safely questioned.
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> That which most surprises me, is, that he did not discover the tendency of such a notion to impede that moral progress, for which he was chiefly solicitous. It was obvious, that as long as any person supposed himself to possess this testimony from the Holy Spirit, he would account himself secure of salvation; and yet the feeling thus relied upon, being not of a moral, but strictly of a sensitive nature, it might seem to remain, in spite of very real moral declension; which, however, would naturally be less attended to, while evidence of spiritual safety was thought to be still afforded from an infallible quarter. Had Mr. Wesley ventured to examine into this fact, I suspect he would have been obliged, on his own moral principles, to doubt at least the soundness of his confidence in that supposed assurance. But the truth is, that such a summary way of obtaining spiritual peace and consolation was peculiarly suitable to such sensitive minds as those with whom he was principally concerned, and his influence upon whom might have been in every way more limited, had he been less credulous respecting such inward persuasions. It is remarkable that, to this hour, the "direct witness of the Spirit" is as much as ever maintained by the Wesleyan Methodists, while they seem very little disposed to insist upon those more enlarged views which I have supposed to give increased interest to Mr. Wesley's later labors.

Perhaps it should be observed, in justice to Methodism, that the "doctrine of assurance," as taught by Wesley, is stripped of those malignant consequences which have ever been found to be more or less wrapped up among the *tendencies* of the same doctrine as taught in the Calvinistical system. In the former it naturally links in with the more amiable and kindly feelings of humanity; whereas, in the latter, it as naturally draws in and ties up with whatsoever is most fierce, vindictive, and hateful in human passion. In the one, its proper results appear to be, for the most part, such harmless follies and extravagances as, to a calm and sober judgment, seem rather ludicrous; in the other, such hard, violent, uncharitable tempers as are simply terrible.

Among the old Calvinists, the practical bearings of this doctrine were mainly gathered and settled about their peculiar notion of justification. And the holding of that notion was in effect made the sure and infallible criterion of of one's being in a justified state, on the ground that if one were really justified, he could not but know both the fact and the process of his justification. The embracing of that notion, therefore, both determined the exact period, and also furnished the sure proof of a man's conversion. The natural consequence was, that they made it their first business to ascertain the precise time of their conversion. Having ascertained this, they inferred therefrom, that they had the Spirit; and from their having the Spirit, that they were of the elect; and from their election, that theirs was the right to claim and seize the patrimony of the saints; and to their own minds these opinions were so rooted and grounded in Scripture, that to attempt reasoning with them was like discoursing Spenser's *Færie Queene* to a roaring lion. For whoever presumed to differ from them, they understood at once that he had not been converted; and if he had not been converted, it was certain he had not the Spirit; and if he had not the Spirit, he could not see things that were to be spiritually discerned: and therefore, instead of being a proper person for them to hear, he was but one of the Egyptians, whom it was rather their privilege and duty to spoil. The rest of the story is soon told, and even at this day the world is not without living witnesses to its truth. They were evermore hugging their opinions and passions, calling them scruples of conscience; they indulged their malice, or envy, or spleen, and thought it holy indignation at falsehood and wrong; they fed on arrows, serpents and firebrands, and fancied that their eyes were opened, and their souls refreshed with heavenly truth.

And among the consequences of this doctrine of an inward, secret, personal assurance, as exhibited both in the Calvinistical and Methodistical form, it happens not seldom in our day, that men wish above all things to see themselves grow; which puts them upon making it their chief endeavor to get up such a growing as themselves can see; and the natural result is, that they are continually mistaking the bloatings of spiritual pride and conceit, or else of nervous and sentimental ecstacy, for growth in grace: yet their self-love is so interested to make good their error, and at the same time so subtle to keep that interest hidden or disguised, that it is all but impossible by any means to undeceive them. And how apt this doctrine, when and so far as reduced to practice, is, to draw on a virtual dispensation both from works of charity as the proper issues and evidences of indwelling grace, and from the institutions and ordinances of Christianity as the appointed means of grace, need not be argued, since these results are often boasted of as being the proper offspring of more evangelical principles. For why should men concern themselves about the means of grace, when they have already made sure of the end? or about the practical issues of the Spirit, when they have other proofs and assurances of its indwelling presence? They build all their religious hopes on what they are pleased to call *the fact of their conversion;* which fact is certified to them, not by such slow-growing works of charity and holiness as are no less open and intelligible to others than to themselves, but by certain inward, secret impressions; they judge themselves to be in a state of salvation, not because they have been diligent in using the prescribed means of grace, and careful to maintain good works, but because they are conscious of having experienced certain changes of opinion or movements of feeling.

And, in truth, on the ground of this doctrine, men have no practicable security or safeguard against mistaking their nervous or amatory motions for celestial inspirations; the stirrings of the flesh for the promptings of the Spirit: and hence it is, perhaps, that men are not unfrequently seen acting, so far as can be inferred from their deeds, upon the principle of "knowing that they have passed from death unto life, because they *hate* the brethren." It was probably for this reason that Sir Walter Raleigh said in reference to the Calvinistical enthusiasts of his time,—"They clothe their own fancy with the Spirit of God, and their imagination with the gift of revelation." And who does not see that by the principle in hand men are put upon being judges in their own case, and that, too, in the most important and most difficult concerns and questions of human life? while at the same time they are directed to judge themselves on such grounds and by such measures as must necessarily nonsuit or overrule the judgment of all others respecting them: their engrafting into Christ, instead of having to be authenticated to themselves by an actual walking in His laws, and bringing forth such fruits of good living, as would at the same time authenticate it to others, is certified by the secret, incommunicable whispers of the Spirit in the ear of their individual consciousness. They are thus effectually delivered from all dependence on the judgment, the confidence, the discipline of the Brotherhood: their grounds of hope are imperceptible to all eyes but their own: they have a sort of private magic looking-glass wherein they can see themselves to be what others have no means of knowing; perhaps the reverse of what they appear to everybody else: in short, so far as regards the conditions and evidences of spiritual life and growth, they are emphatically sufficient unto themselves: so that the practical upshot of their divinity may be not unfairly stated thus: "And now abideth faith, hope, charity, these three; but the *least* of these is charity."

Of the opposite doctrine—that which refers us to the issues for assurance of the principles,—it can scarce be necessary to say much, for it all lies within the scope of common sense. The great virtue of this method is, that it takes us away from the cozenage and chicanery of self-love, and sends us to the external law and testimony, and makes us apt and inclined to receive commandments, and to see how exceeding broad they are, and to measure our hopes by a strict, clear, definite, unmistakeable compliance with them. It puts us carefully on our guard against taking anything for granted touching our own characters, merely or mainly because we wish to have it so; against supposing we have the will to do a thing, and the will will be taken for the deed, till we know we have done it; against believing any good of ourselves, unless we have facts, plain, palpable, and open to others as well as ourselves, to bear out our belief; against regarding even our penitential sobs and tears, any further than we see ourselves actually obeying, and doing works meet for repentance; and against being satisfied with our very charities, until we find ourselves disposed to hide them even from ourselves, and to thank the receivers for needing, rather than wish their thanks for bestowing them. Here we have a practicable way of putting aside all fancies and flatteries and poetries respecting ourselves, by rigidly insisting on solid facts and stubborn realities, and taking up with nothing short of actual deeds. Such is the method of knowing ourselves by our fruits; the fruits we have actually borne, or are actually bearing; the same fruits whereby we know others, and others know us; and not by any fruits which we may imagine ourselves capable of bearing, or may credit ourselves with intending to bear. In a word, on this principle, though we cannot but be assured that all spiritual life and growth is of grace, yet we shall not be apt to presume that we have grace any faster or further than it moves and enables us to do our duty. And so far from placing our regeneration in any conscious movements of feeling or thought, we shall regard the very act of seeking it in these as strong evidence that we do not really believe in regeneration at all; and that we are falling into the ways of the vital pietists, whose cardinal principle is, to mistake and substitute certain motions of the old life of nature for the beginnings of a new spiritual life.

By this time, our readers, we doubt not, will be glad to come upon the following from our excellent correspondent. It will be noted that the omitted part of the article is of a negative bearing, being mainly concerned with stating objections to the doctrine in question.

> Having stated our objections to Mr. Wesley's doctrine, we will proceed to state what is deemed the scriptural doctrine of the Spirit's Witness.
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> It is worthy of remark that in the Commentary on the New Testament by Dr. Coke "published for the Methodist Connexion in the United States" Ed. 1812, a summary of Bishop Sherlock's Discourse upon Rom. viii. 16, is given as the only comment upon the passage. This Discourse, therefore, in the estimation of Dr. Coke, the source of Methodist orders in this country, contained the scriptural doctrine of the Spirit's Witness. And yet, strange to say, Bishop Sherlock's Discourse contains not a word in favor of "an inward impression" or immediate personal witness of the Spirit, but expressly rejects such a notion, in these words, "Hence it appears that the evidence of the Spirit is not any secret inspiration or any assurance conveyed to the minds of the faithful, but it is the evidence of works, such as by the Spirit we perform," &c.
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> It is farther noticeable that all those texts which Bishop Sherlock quotes in illustration of the Spirit's Witness (quoted also by Dr. Coke) viz: *We walk not after the flesh but after the Spirit*, Rom. viii. 4; *We mind the things of the Spirit*, ver. 5; *We mortify the deeds of the body*, ver. 13; *We cry Abba Father*, ver. 15;—all these texts Mr. Wesley reputes "for the testimony of our own spirit: even the testimony of our own conscience that God hath given us to be holy of heart and holy in outward conversation." And it is to this testimony that he would conjoin that "inward impression on the soul" whereby the Spirit of God has antecedently witnessed and absolutely assured us of forgiveness of sins.
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> Our inference, therefore, is, that Dr. Coke was no believer in Mr. Wesley's interpretation of the text, Rom. viii. 16. What, then, were the views upon this memorable text of Bp. Sherlock, a writer of whom it has been well remarked in the Quarterly Review, "that he carried to a perfection rarely rivalled, unless by Smalridge, nearly his contemporary, and by Horsely in more recent times, the calm and dispassionate disquisition on some text of Scripture."
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> The faithful Christian has two Witnesses of his being the Son of God: the Holy Spirit of God and his own mind and conscience. What evidence then does each of them give in this case?
>
> *First*, as to the witness of *our own Spirit.*
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> Bear then in mind these words, being the last verse of Rom. vii, which chapter runs on into Rom. viii,—"*With the mind I serve the law of God, but with the flesh the law of sin.*" The mind of the unconverted man, the Apostle allows, stands firm to the law of God, approving the things which are good; but then the lusts and appetites of the flesh are too strong for it, and force it into the obedience of the law of sin, which it hates and condemns. "I find a law," says He, "that when I would do good evil is present with me, for I delight in the law of God after the inward man (or mind and conscience). But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members"—verses 21, 22, 23. We see, then, what the evidence of our own spirit is. It loves and delights in the law of God, and is restless to obey the law it loves. Such being the case, what more is wanting to complete the witnessing of our spirit, and render it convincing to ourselves and others that we are the children of God, than to destroy the power of sin, and we be enabled to live out the law of our minds.
>
> *Secondly*, therefore, as to the co-witnessing of the Holy Spirit.
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> This consists (as was just implied) in the destroying of the law or power of sin through Jesus Christ our Lord, and the enabling us to obey the law of our minds. Thus we see the evidence made complete of our Sonship. Nothing more is wanting. And the power and mystery of our Baptism is, "that all sinful affections may die in us, and all things belonging to the Spirit may live and grow in us." Before true regeneration, with the mind only I served the law of God but now by the Spirit I obey the same law, instead of serving the law of sin with my flesh. The Spirit of God and my spirit, therefore agree to give me assurance of being the child of God. The spirit by which I am now ruled consents to my mind (unlike the rebellious flesh) and is bent to perform the same things which the mind approves. It also assists all the faculties of my soul, as need requires, illuminating my understanding and assisting my memory in discerning and recollecting the arguments of hope and comfort within myself. From whence I may have the greatest confidence towards God; for what plainer signs can we have of a good son and servant than to know that he loves the law of his father and obeys it. Love the law, indeed, you did before, but obey it you could not; but now by the Spirit you obey it, and have the greatest satisfaction both within and without, that you are the children of God.
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> Thus the reader of Mr. Wesley's sermon will perceive that he has totally neglected the drift of the Apostle in his seventh and eight chapters of the Romans, and consequently he has grossly misapprehen ded the nature of the evidence which the Spirit gives.
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> *Thirdly*, as to the result of these two evidences, and what kind of certainty we may have that we are the children of God.
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> We must take notice that these two evidences strengthen and support each other, and must both meet to give us the assurance we expect. We must have the evidence of our own spirit that we do indeed love and approve the law of God, and we must have the evidence of the Spirit of God working in us by obedience; and when we both love and obey the commands of God, we want nothing farther to assure us that we are the children of God; but when either of these is wanting the evidence of the other avails nothing. Our Saviour tells us that we may know men by their fruits: much rather may we know ourselves by our own fruits, especially when we may know the stock too from whence they grow, even the motions and workings of our own hearts.
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> Such is a leaping summary of Bishop Sherlock's discourse, interspersed with occasional remarks of our own. Any man who would require more evidence for his adoption, viz., a voice from within addressed directly to himself by the Personal Spirit, or a perceptible impression made upon his soul by the Divine Spirit as contradistinguished from his own impressions, that man is most unwarrantably tempting GOD. "If our hearts condemn us not, then have we confidence towards God"—which is St. John's rule, and comprehends both the evidences in the text Rom. viii. 16—for our heart judges both of our inward and outward obedience, and therefore where our hearts condemn us not, we have the evidence of both Spirits, the end of which is confidence.
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> Let an extract from Bishop Bull's Discourse upon our subject, conclude the Article. "The Spirit of God doth not bear witness with the spirits of the faithful that they are the children of God, by an immediate oracle, voice or whisper within them, in express words pronouncing their pardon and acceptation with God, or saying that they are the sons of God. This is a vain imagination and as dangerous as it is vain; it being apt to lead some good men into despair as not finding any such whisper within them, and to expose others unto presumption and the delusion of the evil spirit. Such a vocal testimony of the Spirit is nowhere promised in Scripture and not to be expected by us. And that St. Paul means not here any such vocal testimony of the Spirit is evident from hence, that this vocal testimony would be the immediate testimony of the Spirit alone; whereas the Apostle speaks of a testimony of the Spirit concurring and adjoining with the testimony of our spirits, that is, our minds and consciences." *
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> *Ashville, N. C.*

THE CHURCH AT HOME.

New York.—The Rt. Rev. the Provisional Bishop, has confirmed as follows since our last report: Monday, April 18th, at Sag Harbor, Long Island, 5; Tuesday, April 19th, at St. Mark's, Islip, 2; Wednesday, 20th, morning, at St. John's, Islip, 2; Thursday, 21st, afternoon, at Caroline church, Setauket, 2; Friday, 22d, evening, at St. George's, Hempstead, 2; Sunday, 24th, morning, at St. John's, New York, 14; afternoon, at St. Jude's, New York, 14; evening, at the church of the Holy Martyrs, 17; Monday, 25th, at St. Paul's, Glen Cove, 8; Tuesday, 26th, morning, at Christ church, Oyster Bay, 2, also one sick person in private; afternoon, at St. John's, Cold Spring, 13; Wednesday, 27th, at St. John's, Huntingdon, 9; Sunday, May 1st, afternoon, at the Floating Chapel of our Saviour, 9; Tuesday, 3d, at St. Ann's, Morrisania, 14, also one sick person in private: Wednesday 4th, afternoon, at St Peter's, Westchester, 62, also one sick person in private; total number 178, in 14 parishes. On Thursday, April 29th, the Rt. Rev. Prelate preached at the clerical convention of Dutchess County, and on Friday, 29th, attended the semi-annual examination of Trinity School, New York. Since the first Sunday in Advent, there have been confirmed in the Diocese 1,947, of whom *sixteen* were converts from Rome.

The cornerstone of the church of the Ascension, South Brooklyn, was laid with the appropriate ceremonies on Thursday the 5th inst., the Feast of the Ascension. The procession, forming at the elegant residence of Horatio Stevens, Esq., a prominent member of the Vestry, passed to the site of the proposed Church edifice, where the solemn and impressive services were performed by the Rev. Francis Vinton, D. D. The plans adopted by the Vestry are for a splendid and spacious building, though they at present intend to erect the Nave and Choir only, the aisles to be added as necessity requires and their means permit. They are exerting every endeavor to give the church the strong foothold of possession in this most beautiful and desirable portion of Brooklyn, a portion, too, that is increasing with wonderful rapidity, and they look with confidence upon the liberality of Churchmen for support and aid in their undertaking.

Massachusetts.—On Wednesday morning, April 27th, the Rt. Rev. Bishop Eastburn held an ordination at the Church of the Messiah in Boston, when Mr. John E. Johnson was admitted to the Holy order of Deacons. The Candidate was presented by the Rev. H.W. Smithett. Mr. Johnson is to officiate for the present in the parish which has been recently organized at Wood's Hole, Falmouth, in that Diocese.

Connecticut.—On Sunday, May 1st, the Rt. Rev. the Bishop of the Diocese confirmed 10 persons, at St. John's church, Warehouse Point, and in the afternoon of the same day 9 at Grace church, Broad Brook. On both occasions the Rt. Rev. the Assistant Bishop preached and addressed the Candidates.

New Jersey.—A new parish was organized at Newark on the evening of Ascension day, by the choice of two Wardens and seven Vestrymen, and Secretary; Holy Communion will be administered every Lord's day and Saints' day. A School for Boys will be opened as soon as a teacher can be procured, and daily service will be held as soon as the School is opened. Meeting for incoporation to be on Tuesday in Whitsun-week, in St. Paul's Chapel at 7½ P. M. Convention is to be held in Burlington, on Wednesday the 25th instant.

Pennsylvania.—A general meeting of the Clergy and Laity of this diocese was held at the Lecture Room of St. Andrew's church, Philadelphia, on Thursday, April 28th, "for the purpose of considering the expediency of establishing a general Diocesan Missionary Association." On motion of the Rev. Dr. Stevens, the following preamble and resolutions were unanimously adopted.

Whereas, A large portion of the Diocese of Pennsylvania is destitute of the ministrations of the Protestant Episcopal Church, and none of the organizations at present existing, however well intended, attract the confidence and liberality of a considerable portion of the congregations of our communion—

Resolved, That it is expedient to establish in this Diocese a diocesan missionary organization, for the better support of the clergy, for the education of candidates for the ministry, and for the extension of the Protestant Episcopal Church.

Resolved, That it is expedient that in such an organization the whole Diocese should have the opportunity of representation.

Resolved, That to carry these purposes into effect, the chairman be requested to convene, at such time and place as he may deem expedient, all persons who shall, within one week from this date, signify their assent, in writing, to these resolutions.

Resolved, That to the said meeting shall be committed with final power, the adoption of a charter and by-laws, with the fundamental restriction, that all persons contributing as life members, or as annual subscribers, specific sums to be fixed by such charter, shall be entitled to vote in the election of managers.

The sixty-ninth Annual Convention of the Diocese will be held at St. Andrew's church, on Tuesday 17th inst. at 5 o'clock P. M.

Virginia.—The Rt. Rev. Bishop John's held the following confirmations. Saturday, April 16th, at St. John's church, Portsmouth, 1; Sunday, 17th, morning, at St. Paul's church, 19; evening, at Christ church, 31; Monday, 18th, at Trinity church, 6.

South Carolina.—It was reported on Saturday the 7th, that the Convention of the Diocese, which was in session last week at Charleston, had made choice of the Rev. Thomas F. Davis, rector of Grace church, Camden, for their Bishop. Several ballotings were understood to have been held previously without success, the Rev. Peter J. Shand and the Rev. Edward Reed being the candidates.

Georgia.—On Sunday, April 24th, the Rt. Rev. Bishop Elliot confirmed 10 Candidates at Christ church, Macon; four of these were colored persons, and one is described as "an intelligent lady renouncing the errors of Popery."

Mississippi.—On the 17th ult. Bishop Green held a confirmation at Christ church, Vicksburg, and administered the Apostolic rite to 11 persons. The *Church Herald* says,—"The Bishop preached to as large a congregation as we have ever seen assembled in the church,—perhaps the largest."

THE CHURCH ABROAD.

England.—On Wednesday the 20th ult., was held the meeting called by the Archbishop of Canterbury, for the purpose of taking measures towards the endowment of new colonial bishoprics. The meeting was very largely attended, thirteen Bishops and many Noblemen and Members of the Commons being present. The Archbishop having, as chairman of the meeting, made a brief statement of the purpose for which they were called together, the Rev. Ernest Hawkins read a report as follows:

> Twelve years have elapsed since, at the special invitation of the late Archbishop of Canterbury, a large body of the clergy and laity met together in this room to concert measures for the erection and endowment of additional bishoprics in the colonies. A simple reference to facts will show that rarely has any meeting of churchmen been followed by more remarkable or gratifying results. At the time referred to, there were but ten bishoprics in the whole extent of the colonial empire of Great Britain. There are now twenty-five, being an addition of fifteen in twelve years. Of these fifteen eleven have been entirely endowed, or partially aided, by the fund then commenced, to which an individual member of the Church, with truly Christian munificence, contributed the entire endowment of two bishoprics. Many at that time thought, and some perhaps still think, that it would have been better to devote whatever fund could be raised, to the maintenance of more missionaries, than to the support of additional bishops. But not even those who entertained such views will be disappointed at the results, which appear to demonstrate that the appointment of a bishop is the most effectual mode of increasing the number of the clergy. At the date of the foundation respectively of the fifteen bishoprics, to which reference had been made, there were ministering within their limits 274 clergymen; there are at the present moment 503; but if we look to the dioceses of recent foundation, the comparison of the condition of the Church before and after the appointment of Bishops is still more striking. Thus, in Van Diemen's Land, the increase in the number of the clergy has been from 19 to 54, or nearly threefold—in New Zealand, from 12 to 38, or more than threefold—in Capetown, from 14 to 56, exactly fourfold—in Adelaide, from 4 to 26, more than sixfold—in Melbourne, from 3 to 24, or exactly eightfold. Thus, then, there has been, within a very few years, an addition of no fewer than 146 clergymen in these five colonies. Not, only, therefore, has the Church in these several dioceses been placed on a more secure and permanent footing, but the means of grace, through the ministrations of the clergy, have been more rapidly increased than was ever the case at any former period, or than could be hoped for again, if our dependence were on the finding and sending out individual missionaries from this country. With such evident tokens, then, of the Divine blessing on the course which has been latterly adopted, the council have no hesitation in making a new appeal to the clergy and laity of the Church to proceed with the work which has been hitherto so wonderfully prospered. Of the thirteen places specified in the declaration of Archbishops and Bishops at Lambeth in 1841, as requiring direct episcopal superintendence, all but three—viz., Western Australia, Northern India, and Southern India—have been erected into dioceses. It is confidently expected and believed that as far as India is concerned, the extension of the episcopate, so essential to the well-being of the Church and the propagation of the Gospel in that country, may be safely left to the wisdom and liberality of the Indian Government; and it is believed that means will ere long be found to establish a bishopric at Perth for Western Australia. Already negotiations have been opened with Her Majesty's Government for establishing a bishopric at the Mauritius; and it is hoped that the means of its endowment may be provided from sources independent of the Colonial Bishoprics' Fund. The council strongly recommend the immediate subdivision of the vast Diocese of Capetown, by the erection of a bishopric at Graham's Town, for the eastern province, and a second in the new colony of Natal, measures which they consider requisite not less for the extension and orderly government of the English Church, than for the furtherance of the Gospel and its attendant blessings among heathen and hostile tribes. The council also consider that the time has come for a division of the Diocese of Toronto, and recommend that a bishopric for the eastern portion of it be forthwith founded at Kingston; while they cannot but feel that the rapid spread of population, and the growth of new settlements, will shortly necessitate a still further subdivision. The projected bishoprics will require for their endowment a capital sum of £10,000 each, on the average, from the general fund, in addition to what may be derived from local resources, or specially contributed by persons interested in the particular dioceses. The total sum to be raised for these great purposes may therefore be computed at £40,000; but taking into account the necessary expenses of the passage and outfit of the several Bishops, the council appeal to the Church at large for the contribution of £45,000, and they appeal with the greater confidence, as being able to point to the existence, in various parts of the world, of eleven bishoprics which have been endowed, wholly or in part, out of a capital of £173,000 entrusted to their keeping, while the entire charge for the expense of management, since the fund was first opened, has scarcely exceeded £1,600, or less than one per cent.

The first resolution was then moved by the Bishop of London, thus:

> That the remarkable success with which it has pleased Almighty God to bless the efforts recently made for the extension of the episcopate in the Colonies, and the happy results which have ensued therefrom, ought to be regarded as a call and encouragement to proceed in the same course, till every province of the colonial empire of Great Britain shall have its own resident Bishop.

After a noble speech by the Rt. Rev. mover, the Earl of Chichester seconded the motion, and followed with some strong remarks, whereupon the resolution was carried unanimously.

The second resolution was moved by the Duke of Newcastle, in a capital speech, as follows:

> That the vast Diocese of Capetown, comprising five distinct governments, requires immediate subdivision, by the erection of a bishopric at Graham's Town, for the eastern province, and of another for the new Colony of Natal.

This was seconded by the Bishop of Capetown, who, in the course of his speech, remarked that "the most distant extremities of his diocese, the Island of St. Helena and the Colony of Natal, were separated by a distance of nearly 3,000 miles; and the diocese contained an extent of territory three times as large as the mother country. Out of the five years he had been absent from England, he had been traveling two and a half, and he had not yet been able to visit many portions of the diocese which he was most anxious to see; and, although during one visitation he traveled more than 4,000 miles in a period of nine months, there were many portions, even of the continental part of the diocese, he was utterly unable to visit. Under these circumstances he felt it necessary to request the immediate sub-division of the diocese, assured that if the facts became known it would be effected." This resolution was also carried unanimously.

The Bishop of Oxford then followed with a speech, of which the subjoined extract strikes us as particularly just and happy:

> The planting of the Church under Bishops was, in point of fact, the planting of the Church of Christ; and he contended that we were following the apostolic model, and acting upon Scripture precept, in first establishing the episcopate. It was altogether a new idea of the day and age that we ought first to set up the Church with presbyters and deacons, and when they were sufficiently numerous, to set a Bishop over them. It arose from a deep misunderstanding of the relations of the apostolic office; for in the apostolic times, when there was only one order in the Church, it was the order of the episcopate. The presbytery and the diaconate were evolved out of the episcopate, and not the presbytery and the diaconate run up out of the episcopate.

At the close of his speech he moved the third resolution as follows:

> That the remoteness of Western Australia from Adelaide, within the diocese of which it is at present comprised, renders it expedient that a separate bishopric be formed within that Colony; and that the rapid spread of population, and the constant formation of new settlements in the Diocese of Toronto, demand a division of that diocese, by the foundation of a bishopric at Kingston, for its eastern division.

The motion was supported with great spirit and ability by Sir John Pakington and the Rt. Hon. Edward Cardwell; after which the resolution was carried unanimously.

The Bishop of Quebec then moved a vote of thanks to the Archbishop for calling them together, and presiding at the meeting. The Earl of Harrowby, in seconding the motion, observed that "it was certainly a mark of the changed aspect of the times when they had the Colonial Secretaries of two successive Administrations—he was going to say the lion and the lamb, but he did not know which was the lion and which the lamb—lying down together [laughter]. It really seemed as if the days of peace were come indeed; at any rate, they were joined in a good work; and it was a great thing to find that, differing as Administrations might do, there was at least a common ground upon which the different members of them might unite for the promotion of the best interests of the colonists."

All the proceedings of the occasion were marked by the same cordial and cheerful spirit, and oneness of mind. It is remarkable that all the speakers seemed to take for granted that there would be no difficulty about raising the £45,000. As an earnest of what was to be done, upwards of £3,700 were subscribed on the spot. The largest subscription was of £1,000, by the Rev. John Goring. The Archbishop of Canterbury and the Bishops of London, Exeter, and Capetown, subscribed each £200.

The Society known as "The Friend of the Clergy" held its annual festival on the evening of the 21st. In the afternoon a large number of the patrons and supporters attended at the church of St. Mary-le-Bow, where full choral service was performed, and the Bishop of St. David's preached. The usual dinner was held in the evening at the London Tavern, Lord John Russell presiding. After sundry toasts, the Chairman said he had come to "the toast of the evening," which was,—"Prosperity to the Friend of the Clergy, and may it long continue to flourish." The toast was received with great enthusiasm. In his speech introducing it, Lord John remarked as follows:

> The company were all probably aware of the benefits which this institution had already conferred—that not less than thirty persons were now receiving pensions from the society, at rates varying from £30 to £40 a-year, and that during the next month ten more were to be added to the list—that large sums had also been given to those who were in distress amongst the widows and orphans of the clergy, and loans to a considerable amount had been advanced to those who were in need of them. He need not say that the assistance which had already been given by the society proved the want that was felt for its existence [hear, hear]. He believed that it was impossible to look around and consider merely as a matter of business and practical import the situation of many of the clergy, without being desirous that a society of this kind should flourish and continue to augment its funds.

In the course of the evening several subscription lists were read by the Secretary, amounting in all to £7,082.

The monthly meeting of the Society for the Enlargement, Building, and Repairing of Churches and Chapels was held on the 18th ult., the Archbishop of Canterbury presiding. Twenty-four applications for aid had been received since the meeting in March. Grants were made for building six new churches, for rebuilding three, and for enlarging nine. Since the last meeting, the Society had received a legacy of something over £1,666, bequeathed by the late Hon. Miss Harley.

Towards the close of last year, the Incumbent of Clifton, near Bristol, had the honor of refusing the use of his pulpit to the Bishop of Capetown. This was followed by other difficulties and disappointments, very much to the grief and mortification of the good people of Bristol. Some while after, it was proposed that the Bishop should be requested to visit that Diocese again, the new vicar of St. Mary Redcliff proffered his church, and the Bishop consented to preach there on the 15th of April. The *Guardian* gives the following account of what took place on that occasion:

> The matter was warmly and earnestly taken up, and such a manifestation of good feeling was displayed as cheered the hearts of all who love their Church, and those who labor to extend and promote her efficiency in the distant colonies of this country. The magnificent structure of St. Mary Redcliffe, one of the finest churches in England, was on this occasion densely crowded by all classes. Shortly after ten o'clock the church began to fill, and before eleven every available seat was occupied, the open benches in the side aisles being also filled. A large body of clergy in their gowns assembled at the west entrance, to meet the Lord Bishop of the diocese and the Lord Bishop of Capetown, who arrived punctually at eleven, attended by their respective chaplains. As the procession, headed by the churchwardens with their wands of office, advanced up the aisle, the fine organ burst out a peal of praise, and every heart was gladdened by the sight of the two prelates—the one surrounded by so many of his clergy, distinguished alike for their piety and their learning, and the other about to plead for assistance in spreading the blessed truths of the Gospel. Thus the two Bishops were conducted to their seats at the altar, the clergy occupying benches in the chancel. The service was choral, and conducted throughout with the utmost solemnity. Then followed a most earnest appeal by the Bishop of Capetown, which came home to the hearts of all present. After the sermon, the large sum of £147 3s. 7½d. was collected. The greatly respected Mayor of Bristol and his family were present, together with very many of the principal families of Clifton and the neighborhood. A great number of clergy from other dioceses were seated in the body of the church, and altogether the proceeding were calculated to leave an impression on the minds of earnest but soberminded churchmen, that the time was not far distant when sound principles would prevail to an extent hitherto unknown in Bristol.

The foundation-stone of a new church was recently laid at Swindon, in the parish of Wombourne, by Lady Ward, who has contributed £50 towards the building. Lord Ward gave the site, and also £100 towards the erection of the church.

> An endeavor is being made in the diocese of Durham to obtain the dedication of a part of the income arising from suppressed and reduced stalls in the cathedral church, to the moral and religious welfare of the vast and rapidly increasing population of that diocese. This movement has taken the appropriate form of a memorial addressed to the Commissioners on Cathedral Chapter Revenues, and we understand that it has been signed by a large number of persons of influence, members of Parliament connected with the diocese, magistrates and others of the laity, as well as beneficed clergymen, and that men of all political parties have concurred in the desirableness of its object, and the propriety of this step towards its attainment. The principle, that the wealth of our noble cathedral foundations should be applied to the religious benefit of the diocese within which it grows, and should not be diverted from it, is strongly urged in favor more particularly of the educational wants of the great northern diocese, and it is a principal which has our sympathies as Churchmen. At present, a very considerable sum arising from suspended cathedral preferment is diverted from the diocese; one stall has fallen to the Ecclesiastical Commissioners within the last three weeks, and while the fund thus diverted is increasing, there is in many instances an utter inadequacy, and in some a total absence, of means for the religious education of the people in the diocese itself. The memorialists point out that the application of surplus income to supply these wants would be no more than carrying out a principle already acknowledged, not only in the case of the grammar school, but also in the foundation of the University of Durham. It still remains, however, to extend encouragement to the parochial work of educating and training in the faith and practice of the Church of England, the children of those classes whose lowly station excludes them from the educational advantages of the grammar school and University. The memorialists recommend that provision be made for assisting the training school for masters and mistresses, and more especially for the maintenance of systematic diocesan inspection under the authority of the Bishop, so as to bring the educational state of every parish under the notice of our rulers in the Church. We earnestly hope that these important objects will receive from the Capitular Commissioners the attention due to them.—*Guardian.*

Scotland.—The *Scottish Ecclesiastical Journal* of April 21st has come to us well freighted with choice things, the quality and variety of the matter being such as to give a most encouraging idea of the gifts of learning and genius now enlisted in the service of our much-honored Sister of Scotland; all of them being steeped in the most genial Catholic spirit. To find the great characteristics of that old land of heroism and song pervaded with the grace of such a baptism, is indeed cheering and refreshing.

The annual confirmation was held at St. Paul's, York-Place, Edinburgh, on the 17th of March, by the Rt. Rev. the Bishop of the Diocese, when 151 persons received the Apostolic rite. It is said to be the largest confirmation held in Edinburgh in modern times. At the same place, on the 28th of March, Mr. James M'Lachlan, teacher of St. James' Episcopal School, Edinburgh, was admitted to Deacon's Orders, by the Bishop.

The annual meeting of the Diocesan Synod was held at St. Paul's chapel, Edinburgh, on the 6th of April. The statistical report of the Diocese shows an increase of members. The following resolution was received from the Clerk of the Episcopal College, touching the admission of the Laity into Ecclesiastical Synods:

> *Resolved*, That the admission of the Laity into Ecclesiastical Synods, under certain conditions, and to speak and vote therein on a large class of ecclesiastical questions, is not inconsistent with the Word of God, and is not contrary to that pure constitution of the Church to which it has been the special privilege of the Church in Scotland to bear witness.

This resolution from the College of Bishops having been considered, the Synod passed the following, unanimously, by way of response:

> That this Synod now beg to offer their respectful acknowledgments to the Bishops for their kindness in communicating to the Deans the deliverance of the Episcopal College on the question of admitting Lay delegates as members of Diocesan or of General Synods. That, having weighed what has been advanced in favor of such admission, and also what has been urged both against the principle and against the expediency of such a measure, the Synod of Edinburgh, whilst they deem it needless to enter upon a deliberation of the question at present, would at the same time express their conviction, that the suitable place for considering the subject would be in a General Synod; and they venture to express a hope that, whenever such Synod shall be summoned, the first question brought before it for deliberation shall be the future constitution of all our Ecclesiastical Synods, and that there shall be a full and careful examination of the question as involving the use to be made of the Lay element in discussions and enactments on points which concern the welfare of the whole Church.

In the Diocese of Brechin, on the 5th of April, the Rt. Rev. the Bishop instituted the Rev. J. Haskoll over the parish of Laurencekirk.——The building of a new church for the parish of St. Paul's, Dundee, has been commenced; and it is expected that another will soon be begun in the same town, to be used as a mission church.

In the Diocese of Glasgow, the Rt. Rev. the Bishop had lately held confirmations at St. Mary's, Glasgow, and St. John's, Coalbridge; 40 being confirmed at the former place, and 23 at the latter.

In the Diocese of St. Andrew's, Dunkeld, and Dunblane, Bishop Wordsworth held a confirmation at St. Ninian's, Perth, on the 19th of March, and administered the Apostolic Rite to 14 persons. On Palm Sunday, the same sacred rite was administered at Trinity College, Glenalmond, to 20 persons, 18 of whom were members of the College.

We remarked last week that the Special Synod, called with reference to St. Ninian's cathedral, was held at Trinity college on the 16th ult. We also gave a brief statement of the plan proposed by the Bishop for the establishment of the Cathedral. From the *Journal* we learn that this proposal was accompanied by a brief account of the past and present circumstances of St. Ninian; from which account it appeared that by the munificence of the Hon. G. F. Boyle, and other benefactors, all outstanding debts upon the Institution were cleared off, and a permanent endowment provided; and, also, that arrangements had been made, under the Bishop's approval, to appoint responsible trustees in whom the property of the church and college might be vested. To the Bishop's proposal the following was moved, as an amendment:

> That, as there is no recognition of cathedral churches with their Deans and Chapters in the Canons of this Church, it is incompetent for this Diocesan Synod, or, if competent, inexpedient, to acknowledge St. Ninian's, Perth, as anything more than an ordinary chapel of the Diocese; and, therefore, that the question of its being recognized as a cathedral (even *ad interim*) be postponed till the subject has been taken up by a General Synod.

The *Journal* gives the following abstract of the discussion had thereupon, which, we doubt not, will be interesting to our readers:

> In support of the amendment, it was urged that, though abstractedly all must desire the establishment of cathedrals as a legitimate development of the Church system, yet that so important a step ought not to be taken, and could scarcely legally be taken, except by a General Synod, or by the College of Bishops, if a General Synod could not be held. Secondly, That when the Church needed all the exertions of her members for her parochial and missionary development, it was inexpedient to sanction so large an expenditure of those exertions on an object desirable perhaps, but certainly not essential, to the necessary injury of the more useful undertakings. Thirdly, That the establishment of a ritual similar to that of the English cathedrals was not calculated to win over the country to the Church, or to strengthen and edify the Church herself, because ritualism was unsuited to the unimaginative and reasoning spirit of Scotland. Fourthly, That many practices at St. Ninian's, in particular, tended to identify it with an extreme Romanizing party, which ought not to be strengthened by the formal sanction of the Church Synod, and that from both these causes the missionary exertions of St. Ninian's had either failed or borne but very slight fruit, and the institution become unpopular both with Churchmen and Presbyterians.
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> In reply to these arguments it was contended,—First, That cathedral institutions (which had been universal in the early Scottish Church) had never been abolished by any act of that Church in later times; that, therefore, seeing that they were, as was acknowledged by all, a natural development of an Episcopal system, and had, consequently, been established in all branches of the Church Catholic, it was perfectly in the power of the late Bishop to begin, and of the present Bishop to carry on, the work of reviving them in his own Diocese; that all danger of arbitrary and isolated action was removed by the proposals II and III, which provided that no steps should be taken till the opinions of the Comprovincial Bishops had been ascertained, and that all should be done subject to the approval of the next General Synod; and that to throw the initiative upon the Episcopal and General Synods was to mistake their very nature and object, which was to approve, ratify, or annul (especially on appeal). Secondly, That any remarkable act of munificent zeal was so far from curtailing the energies of the Church in other directions, that (as Trinity College itself showed) it always called them forth and strengthened them by the example it set, and the blessing it received. Thirdly, That even if the character of the Scottish people were rightly described as unimaginative, of which there was much doubt, still if solemnity of ritual were in itself a good, they ought to be trained by its gradual introduction to appreciate it, not merely as beautiful, but as symbolic of great Christian truths. Fourthly, As to the Romanizing practices alleged against St. Ninian's, that if any such did exist, it was in the power and the duty of any one, who could discover them, to bring them under episcopal notice, and within the sweep of ecclesiastical censure, but that vague and unproved imputation was unjust and unworthy of a Church Synod. Lastly, that mere unpopularity could be no necessary condemnation in the eyes of a Christian; that, in fact, although St. Ninian's, from its very activity, had been regarded with hostility, still it (and other institutions like it) had made real progress in the great work; and that if it received such support as should effectually prevent its appearing to have a party character, it would, by God's blessing, do much more.
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> The Bishop then invited any of the laity present to give their advice. J. Stirling, Esq., of Kippendavie (as an original member of the St. Ninian's Committee), expressed his desire to see the design fully carried out, on the foundations which had been so munificently laid; but suggested, that, before any formal acceptance of the scheme should take place, the constitution should be more publicly known than had yet been the case. General Lindsay of Balcarres, and J Grant, Esq. of Kilgraston, expressed their hope, that, in so deeply important a matter, the caution and delay recommended by the amendment, might be adopted by the Bishop, and that no extreme views on Church subjects might, in any case, receive his sanction. R. C. Carrington, Esq. of Dunkeld, bore testimony to the blessings of the daily services, and the religious solemnity of St. Ninian's church, and trusted that it might be strengthened by authority to continue and extend these blessings.
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> The Bishop then, in conclusion, addressed the Synod, saying, that as he had thanked them for their presence, so he thanked them even more for their advice. He felt that what was now doing ought to have been done four years ago, and would doubtless have been done but for the unavoidable absence from infirmity of his venerable predecessor. He was thankful to learn so much of the sentiments of his Diocese, and all that had been said on both sides should receive his best consideration. But he thought that some had forgotten the power, or rather the duty of a Bishop, to support and forward any scheme for the good of the Church which arose in his Diocese, provided always that it did not *contravene* the Canons, whether it were *distinctly ordered* in these Canons or not. There was no Canonical notice, for instance, of schools or missions, yet it was the duty of every Bishop to establish and foster them. There seemed also to be some misunderstanding as to his own former sentiments. He had always desired to see the Cathedral Scheme progress, and had supported it accordingly; all that he had ever questioned was, not the legality of the act, but the charity and wisdom of some of the means by which it was carried out. It was not his intention now to put any question to the vote, but he should do his best, before the next Synod, to weigh all that had been said, and give them the result of his deliberation. If he did resolve to act on his own responsibility, with the support of those who agreed to his proposals, and in opposition to the opinions of those who counselled delay, he trusted that they would all be satisfied that he did so simply on the ground of duty, after the most mature consideration, and with the utmost desire to meet the wishes and opinions of those whose advice he did not the less value because it did not fall in with his own proposals.
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> The Synod was then dismissed with the Bishop's blessing, after a session of about three hours.
>
> It would be premature to speculate, and out of place to offer criticism on the circumstances of this important Synod; but it was impossible not to remark the great gravity and solemnity of the proceedings, and the utter absence of anything like personality or bitterness, and not confidently to augur therefrom that, now the Diocese was once more presided over by a resident Bishop, the divisions and hostilities of the past would, by God's blessing, be put away forever.

Canada.—In the Diocese of Montreal, an ordination was held by the Bishop at Christ church Cathedral, on the 17th of April, when the Rev. John A. Morris, assistant minister in the Cathedral, was admitted to the Priesthood, and Messrs. James A. McLeod and Frederick Wilson, to the Diaconate. The latter two were students of Bishops College, Lennoxville. Before starting on his journey to England, the Bishop of Montreal appointed the Rev. John Bethune, D.D., his commissary to transact any necessary official business during his absence.

It is thought probable that the Bishop of Quebec, Dr. Mountain, who is now on a visit in England, will return to his Diocese as Metropolitan. It is also reported that the Rev. Mr. Nicholls, Principal of Bishops College, Lennoxville, who has lately started on a visit to England, will probably be preferred to the Archdeaconry of St. Francis, a district recently annexed to the Diocese of Quebec; and the Rev. Mr. Mackie to the Archdeaconry of Quebec, which latter office is now held by the Bishop himself.

In the Diocese of Fredericton, the Clergy of the Rural Deanery of St. John recently held a meeting at St. Luke's, Portland, when the Rev. William Harrison was elected Rural Dean for the next three years, subject to the confirmation of the Bishop.

FOREIGN.

We give to day a full and extended summary of the news brought by the several arrivals since our last issue. The news contained in these abstracts is of varied interest and some importance. The discussions on the *Maynooth College* measure and the digest of the *Budget* form the principal features.

England.—In the House of Lords, the Earl of Winchelsea moved for a committee to inquire into the system of Education pursued at Maynooth; he feared that Papal aggression was still to be dreaded in consequence of the futility of the Ecclesiastical Titles Bill, and asked for inquiry, not into the religious teaching, but the social doctrines inculcated at that College. The Earl of Aberdeen, in amendment, moved for an address to Her Majesty praying that a commission might be issued to inquire into the management of the Institution, the discipline, course of studies, and the effects of the increased grants made to the College in 1845. It was not a fitting subject for a committee; but he would appoint in the most impartial manner a commission of inquiry. Maynooth need not fear a fair inquiry—the College had gradually improved. The Earl of Roden denied that any change for the better had taken place in the Priests, and taunted the Ministry on their former diversity of opinion and their unprotestant Canada Clergy Reserves Bill. Earl Desart said that Maynooth sent forth clerical agitators and students who were no acquisition to Society. Lords Dufferin and Beaumont saw no occasion for inquiry at all. The Bishop of London would readily vote against the continuation of the grant, but would now content himself with supporting the amendment. The Marquis of Clanricarde and the Duke of Leinster defended the Roman Catholic Priesthood. The Earl of Shaftesbury thought inquiry necessary and believed that the number of Priests was increasing in an inverse ratio to the increase of the population, and that if so the condition of the grant was violated. Earl of Derby saw very little difference between motion and amendment, but would support the former. Lord Lansdown objected to the measure. Lord Grey saw no occasion for inquiry. The Commission was ultimately agreed to; the Committee having been lost by 110 to 53.

In the House of Commons Mr. Millner Gibson moved the following resolutions:

1. That the advertisement duty ought to be repealed. 2. That the policy of restraining the cheap periodical press from narrating current events by rendering it liable to stamp duties and other restrictions, if any public news, intelligence, or occurrences, or any remarks or observations thereon be contained therein, is inexpedient, and at variance with the desire now generally expressed in favor of the diffusion of knowledge among all classes; and it appears also to this House that the law relative to taxes on newspapers and other regulations affecting public prints, is in an unsatisfactory state, and demands the attention of Parliament. 3. That the Excise duty on paper, while impeding the development of an important manufacture, also materially obstructs the production of a good cheap literature; and the maintenance of this tax as a permanent source of Revenue, would be impolitic and inconsistent with the efforts which Parliament is now making "to promote education among the great body of the people." He thought the present system of policy designed to restrain the press. The Chancellor of the Exchequer denied that such was the policy of the Government. It would be a breach of duty on his part to encourage or advise the House to pass these resolutions. He protested against the practice of condemning taxes which they were not prepared to repeal. Mr. Gibson had proposed no substitutes for taxes amounting to £1,400,000. He should be glad to dispense with the tax on paper as a most objectionable tax upon mental efforts. The claim in behalf of newspapers would have a fair consideration. The preliminary question was carried against the Government by 200 to 169, and the first resolution was agreed to without a division; the second was negatived by 280 to 98; and the third by 275 to 80.

Mr. Bunce moved to defer the Jewish Disabilities Bill for six months. Mr. Kirk supported the measure, giving an abstract of Jewish history, the texts which predicted the restoration of the Jews to their own land—an event he believed to be not far distant—and regarded this bill as a providence designed to teach the leaders of the Jews the proper mode of legislating for themselves. Mr. Whiteside discussed the question with reference to the Constitution of England, in every part and parcel of which he said Christianity was to be found as a deep and settled principle, citing *dicta* by many judges from the earliest to the latest times to prove this, and showing that to speak against the Christian religion was an offense against the fundamental law of the nation. Mr. Sergeant Murray disputed this construction of the dogma that Christianity was part and parcel of the law of England. Mr. Child opposed the Bill, not on the ground of antipathy to the Jew—creed, not race, was the ground of separation. The Solicitor General also replied to the legal arguments of Mr. Whiteside. After admitting Jews to Civil offices, the elective franchise and political influence, he asked upon what principle they could be excluded from a seat in the Legislature? There was not one word in the New Testament which forbade the most intimate union between Christian and Jew. Mr. Goulbourn differed from the last speaker in his reading of the New Testament. Believing that the national profession of christianity was essential to the nation's prosperity, he would not be a party to prevent that profession from acting upon any individual. Mr. Bright contended that doctrinal differences in religion had nothing to do with citizenship. This measure had been repeatedly carried in that house, but had met with a different reception in another place; he asked whether there was no remedy in the constitution for this state of things. New Peers might be created, but that would be worse than the disease—there would be another remedy if the Government made up their minds to treat a defeat in the House of Lords like a defeat in this. Mr. Walpole thought it did not become the House to pass over in silence the strange constitutional doctrine just propounded. He was willing to concede that religious liberty is the principle upon which the affairs of the country must be administered, but denied that that principle was involved in this question, since it did not affect the rights of private conscience, but the qualification for official trust. The office of legislator, he contended, was not, as had been assumed, a right open to all, but a trust which required certain qualifications. Sir R. Peel knew that the opponents of the bill were in a minority in the house, but this was no reason why they should not represent the sentiments of the majority of the people. He stigmatized the measure as derogatory to the institutions of the country and inimical to the national sentiment. Lord John Russell wound up the debate, repudiating Mr. Bright's remedy, and expressing his conviction that if there was a strong sentiment in the country in favor of this measure, the House of Lords would not be deaf to it. The third reading was carried by a majority of 58.

The speech, of five hours duration, with which Mr. Gladstone introduced his Budget, is spoken of in the highest terms. His scheme is most comprehensive, and is in its leading features a grand development of the Peel policy. He still holds on to the Income tax, although expressing the conviction that it ought not to be perpetual, and that Parliament would be in a condition to dispense with it in 1860. Large remissions are to be made in several items of taxation, so that the state of the account for the year 1853–54 would stand thus:

Surplus	£805,000
New taxes	1,344,000
	2,149,000
Loss on remissions	1,656,000
Remaining surplus	493,000

Ireland.—On the subject of the *Dublin University Commission*, a paper, which is good authority, states, that although the details of the measure recommended have not transpired, yet, it is certain, that no recommendation to admit Roman Catholics to greater power in the University will emanate from the Commissioners, as was at one time apprehended.

The *Freeman's Journal*, the organ of the Romish Priesthood, affects a lively satisfaction with Lord Aberdeen's proposal to issue a Royal Commission to inquire into the abuses of Maynooth. We give the substance of the debate on this measure.

Emigration still continues undiminished in extent. No change, it is averred, would now stay the tide, and Ireland will in all probability be repeopled by English and Scotchmen in the next 25 years.

The budget of Mr. Gladstone meets with little favor here, owing to his proposal to extend the Income tax to this country, and the journals, both Tory and Liberal, are earnest and vehement in their protestations against this portion of the financial scheme. In reference to the movements amongst the Roman Catholic Clergy of the dioceses of Cashel and Killaloe, the *Evening Post* has the following significant remarks:

> The Catholic clergy of Cashel and Killaloe may not know it, but we do, that the time is approaching when these political manifestations on the part of the Catholic clergy will be definitely stopped, and by an authority which they will hardly question. But, whether or not, they should consider if it be prudent to assume, as they do in the resolutions to which we have referred, that the constituency of Tipperary, for example, is so completely at their disposal as they imagine. The exodus is diminishing the electors by thousands, and it is not very probable that those who remain will become the instruments in the hands of any political body against their own material interests and the well-being of their families.

France.—The selection of M. Thibault, Bishop of Montpelier, to pronounce the funeral oration of Napoleon I at the Inauguration of his Tomb at the Invalides, is considered a proof that the Emperor's present policy is to check the influence of the Ultramontane party.

A very unpalatable decree has been issued raising the fees payable in the Colleges by pupils; it is presumed that it will have the effect of diminishing the number who have hitherto enjoyed the advantages of Collegiate education.

A Convention destined to improve the postal service between France and Prussia has just been signed at Paris.

Spain.—A telegraphic despatch from Madrid announces the definite formation of a Cabinet with General Lersundi at its head. It is said that Ministers had announced their intention to abandon the cause of Reform. The rule of the Munoz appears to be becoming every day more distasteful to the people.

Austria.—There have been more Te Deums sung and solemn Church ceremonies performed in this country since the 1st January 1853 than during the preceding ten or fifteen years. The correspondent of the *Times* at Vienna says, that if the Pope does not go to Paris to crown the Emperor, even the semblance of friendship between the French and Austrian Courts will be at an end.

Prussia.—The extension of the Electric telegraph is the item of interest from this country. Since 1848, the date of its commencement, over 460 leagues of 4½ miles each have been constructed.

GLEANINGS FROM FOREIGN EXCHANGES.

A Tooth of St. Peter.—An alleged tooth of St. Peter has been presented to the Emperor of Austria by Pius IX, contained in a costly *Ostensoir* of silver, in which it is set in a flower formed of diamonds and rubies, surrounded by a glory and clouds, carrying three angels in silver, holding the keys and tiara of the Pope and a palm.

Rome and Geneva.—The Pope has headed a subscription for building a new mass-house at Geneva, under the title of the "Church of the Immaculate Conception," the parish of Geneva, in which it is intended to erect the new church, being said to contain 12,000 Catholics.

Extraordinary Challenge.—Considerable excitement prevailed at Crewkerne market on Saturday week, in consequence of an announcement which had previously been made by Mr. Matthew Paull, the justly celebrated and successful breeder of agricultural stock in Dorsetshire, to the effect of his offering to show his sheep for 100 guineas against all England; and Saturday being the day appointed for the exhibition a large number of agriculturists attended. The stock exhibited by Mr. Paull consisted of a lot of horned ewes and lambs, and it is stated the sight was magnificent; they were splendid animals, and were much admired for their purity of breed, size, and symmetry, and the quantity and quality of their wool. No person had accepted the challenge of Mr. Paull, and the sheep were afterwards sold, after a spirited competition among the breeders. Fifty-eight couples realized £246 18s.; one lot of couples fetched £6 2s. 6., and the whole averaged £4 3s. per couple.

The Madiais.—It appears that immediately on their arrival at Marseilles the Madiais put themselves into communication with the British Chaplain, being uncertain whether to proceed to England or to go to Geneva. It appears from a resolution of the Protestant Association that the Hon. Arthur Kinnaird has expressed his earnest hope that no public demonstration, or platform reception of them would be attempted, in the event of their coming to London.

A Nunnery Supported by the Parliamentary Grant.—The *Tyrone Constitution* states that some time since a nunnery, and in connection with it a female school, having been established in the town of Omagh, and having turned out a failure, several of the sisterhood removed, in the hope of bettering their prospects, whilst two or three remained behind, having succeeded in obtaining from the Commissioners of National Education a grant of £40 annually to preserve their institution.

The Russian Envoy and the Greek Patriarch.—Prince Menschikoff has refused to attend the "Orthodox Ceremony" on Passion Sunday. After some delay the Patriarch sent the Archbishop to Prince Menschikoff to beg him to come, as all former Russian ministers had attended the ceremony. The reply was, that in consequence of the conduct of the Patriarch, the Prince could not follow the example of his predecessors, but would recommend him to send in his resignation, in order to avoid being dismissed.

Protest against the Popish Hierarchy in Holland.—A petition is in circulation in Holland against the establishment of the Popish Hierarchy in that country, and against its legal recognition by the government. The petitioners say: "Since the Reformation the people of the Netherlands have always been Protestant. They still remember their terrible struggles with Rome, and how the bishoprics established by Philip II yielded to the perseverance and courage of our fathers. But they also remember that streams of blood were shed in that struggle. Is it then possible that the re-establishment of a Roman Catholic Hierarchy under the reign of your Majesty's august dynasty should not affect us in the most painful manner? Two centuries have passed since the first struggle, and with time Protestants and Catholics have become reconciled. The same rights, the same protection, the same liberties are accorded to both; but the nation has not the less preserved its character as a Protestant State. That character is the work of its history. For some years past the pretensions and the attitude of the Roman Catholic population have occasioned much embarrassment and apprehension. And why should not distrust and resentment increase? Why should not the struggle be fatal to the happiness and prosperity of the country, when, by that patent act, the establishment of Ultramontanism becomes opposed to Protestantism, and provokes it to a struggle not merely on the ground of religion, of history, and of education, but also on that of politics? Wheresoever Ultramontanism is established and extends, it wages war against Protestantism with a systematic contempt of the rights of other communions. Already symptoms of that struggle have become manifest, and the danger will only be increased if the Episcopal Hierarchy adds to the fever of Ultramontanism by uniting and concentrating its adherents."

* * *

At a meeting of the Vestry of the Church of the Holy Evangelists, held in their vestry-room at St. George's Chapel, Beekman-street, on Monday evening, May 2, 1853, the following preamble and resolutions were unanimously adopted:

Whereas the health of our beloved Rector, the Rev. Benjamin Evans, has become seriously impaired from over-exertion in the performance of the very arduous duties of this Parish;

And, Whereas his Physicians have declared it indispensable that he should, for some months, cease to labor amongst us, in order that he may visit Europe in quest of health;

Be it therefore resolved, with a deep sense of the Master's blessing in placing over us for so many years, so faithful a Pastor, that the acknowledgments of this Vestry be, and they are hereby, tendered to that Pastor for the unexceptionable manner in which he has ever ministered to our spiritual wants, for the wholesome instruction of his flock, for his unceasing care of the sick, for his remembrance of the poor and for his ever ready hand to all who stand in need.

Resolved, That we tender him the assurance that, as his strength has been spent in our service, he will bear with him, wherever he goes, the honest earnest prayer of every man and woman and child in our midst, if it meet the Master's will, for his speedy restoration to health and for his return to his Parochial charge.

Resolved, That a committee be appointed to wait upon the Rector with a copy of these resolutions, and that a copy be also sent to the Church papers of this City for publication.

By order of the Vestry, WM. L. PECK, Clerk.

CLERICAL CHANGES.

The Rev. Martin Moody, having removed his school from New Hartford to Hampton, Oneida county, to the place formerly known as the DeLancey Institute, requests his letters and papers to be directed accordingly.

The Rev. Joseph W. McIlwaine has resigned the charge of Christ church, Butternuts, Otsego county, N. Y. Address, until further notice, at No. 33 West Twenty-third street, New York city.

The Rev. Alfred B. Beach having accepted a call to the rectorship of St. Peter's church, in New York city, has resigned the charge of St. John's church, Canandaigua, and expects to remove to New York about the first of June.

The Rev. Joseph A. Stone has resigned the rectorship of Grace church, Pittsburgh, and become Assistant Minister of St. Luke's church, Philadelphia. All letters and papers to be addressed accordingly, to Broad street, corner of Spruce.

The Rev. C. G. Acly having changed his place of residence from Seymour to Waterville, Ct., requests his letters and papers to be addressed to the latter place.

The Rev. F. D. Harriman, late Missionary at Crawfordsville, Indiana, has received and accepted a call to St. Paul's church, Woodbury, Ct., and wishes his letters and papers directed accordingly.

DIED,

In Peekskill, April 8, Grace, infant daughter of the Rev. George S. and Mary Jane Gordon.

Of such is the kingdom of God.

NOTICES.

Notice.—The Rt. Rev. the Bishop of New Jersey will consecrate Grace church, Van Vorst, Jersey city, on Wednesday, the 18th inst, at 11 o'clock A. M. The clergy (with surplices,) will assemble at 10 o'clock A. M. at the chapel on Grove street, near Newark avenue. The chapel is distant from the Jersey city ferry about ten minutes' walk, and omnibuses passing it leave upon the arrival of every boat.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 19th inst., at 59 Bond street, at 8 o'clock.

May 14, 1853. THOS. F. FRANK, Rec. Sec.

Church of the Messiah, Adelphi street, between Myrtle and DeKalb avenues, Brooklyn.—This edifice is now ready for the celebration of Divine Service, and will be opened (God willing) on Whitsunday (May 15th), at 10½ A. M.

Rev. Dr. Lewis, of Holy Trinity, will preach in the afternoon. Hour of service 3½ o'clock.

Church Choral Society.—A full Choral Service will be celebrated by the Church Choral Society in Trinity church, New York, on Friday, the 20th inst., at 4 P. M.

A Special Meeting of the Society is called by the Executive Committee, to be held in the Sunday School Room of St. John's chapel, on Wednesday, the 25th inst., at 8 P. M.

Members are requested to be punctual. J. S. B. HODGES, Sec'y.

St. Ann's Church for Deaf-Mutes.—The services of this church are held in the small chapel of the University on Washington Square, at 10½ A. M. *with the voice*, and at 4 P. M. *in the sign language.*

Removal.—The Foreign Mission Office of the Protestant Episcopal Church has been removed to No. 19 Bible House, Astor Place.

Notice.—The church of the Holy Trinity, Hudson (Bergen), N. J., will be consecrated on Thursday, May 19th, services to commence at 10½ A. M. The clergy and public are invited to attend. The clergy will please to bring their surplices. Omnibuses leave the Jersey side of Jersey city ferry every quarter of an hour—Hoboken every hour.

The Bible and the Bible only, the Religion of Protestants. *One dollar and a half per hundred.* A few hundred yet on hand. Orders received for them at this office *only.*

Proposals to Publish by Subscription, The Epistle to the Romans, with an Exegetical Analysis and Notes. By SAMUEL H. TURNER, D.D., Prof. Bib. Learn. and Interp. of Scripture in the Gen. Theol. Seminary.

The Work shall be printed on good paper and in clear type, in octavo, making over 200 pages. As it is intended for the use not only of Clergymen and Theological Students, but also of Christians in general, who are desirous of understanding what they read in God's Most Holy Word, the author has avoided as much as possible the introduction of words from foreign languages, and whatever might present any difficulty. At the same time, he has also endeavored to furnish the reader with what is necessary to enable him to understand and form a judgment on the most prominent interpretations of difficult texts, and to ascertain the meaning of the Epistle. For the same reason, both the Greek and English texts shall be given in separate columns at the top of the page. The Greek type shall be larger than that of the Hebrews.

The book shall be delivered to subscribers at as cheap a rate as possible, not exceeding, it is hoped, the price of *One Dollar and 25 cents* for 200 pages. It shall be put to press as soon as the number of subscribers is sufficient to cover the expense. Subscribers out of the city of New York may obtain their copies on applying to the publishers, Messrs. STANFORD & SWORDS, 137 Broadway, N. Y.

Notice to Subscribers.—We will deem it an especial favor if such of our subscribers as have changed their residences, or contemplate doing so, will communicate the same to our office at the earliest date possible, in order to afford us an opportunity of regulating our books, as well as to ensure punctuality in the delivery of the paper.

We would beg to remind those who are indebted to us of the large outlay we have recently incurred in enlarging and otherwise improving our sheet, and as we spared neither trouble nor expense in carrying out our plans, which are not yet matured, it is rendered imperatively necessary that we should call on them to pay their bills, to enable us to meet our greatly increased expense, and thus prove themselves patrons not only in word but in deed also. 2t

Church of the Holy Innocents.—The Sunday services of this new parish will be regularly held, until further notice, in a room appropriately fitted up for the purpose on Broadway, between 35th and 36th streets.

The children will meet for religious instruction at 3 P. M.

None of the seats in the chapel are appropriated. 2t

St. Jude's Church.—This congregation will hold services (until the arrangements for their new edifice shall be completed) in the Lecture-Room of the Bleecker Buildings, Bleecker corner of Morton street. Entrance directly opposite Jones street. Morning 10½, Evening 7½ o'clock. Sunday School 9 A. M. and 2 P. M. 2t

APPOINTMENTS OF THE PROVISIONAL BISHOP.

14, Saturday, A. M. Zion, Greenburgh.
P. M. Dearman.
15, Whit-Sunday, A. M. Christ, Tarrytown.
P. M. St. John's, Yonkers.
E. St. John's chapel, Tuckahoe.
20, Friday, Ember Day, A. M. Examination of Candidates for Holy Orders.
P. M. Visitation of the Sunday School of the General Theological Seminary.
21, Saturday, Ember Day, Examination of Candidates for Holy Orders.
22, Trinity Sunday, A. M. Trinity, N. Y., Ordination.
P. M. church of the Annunciation, N. Y.

Christ P. E. Church, the Rev. C. H. HALSEY, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853–tf

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Christ ch., Patterson, Rev. Sheldon Davis, $2; St. Pauls, Pleasant Valley, Rev. Sheldon Davis, $3 42; Wm. S. Popham, $2; the Misses Popham, $2; Thos. Rearns, 2; Miss Margaret Jacob, $2—$13 42.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
May 14, 1853. 20 John street.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

St. Thomas, Windsor, N. Y., $8; Clarence G. Mitchell, an. '51 and '52, $4; Mrs. L. F. Battelle, an. '52 and '53, $4; coll. at Ann. held at St. Georges, N. Y., sermon by Rev. Dr. Neville, $307 96; Dr. J. D. Ogden, an. '50, '51 and '52, $6; Trinity, Fairfield, Southport Borough, Ct., $13; W. L. Rushton, an. '52, $2; Christ, N. Y., $89 39; Christ ch. S. S., N. Y., $12 61; Franklin F. Randolph, to constitute himself a life member, $30; St. Johns chapel, N. Y., $203 29; Christ, Brooklyn, $78; Trinity, N. Y., 3 months stipend, $200; J. B. and H. W. Cornell, don., $10; coll. in Trinity church, N. Y., $93 96. Total $1060 21.

E. M. DUNCAN, Treasurer, 114 Wall street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

A lady of Brooklyn, $1; J. W. Underhill, thro' T. P. Cummings, $25; 40 iron bedsteads, thro' J. T. Adams and other friends of the sailor; a bundle of clothing from W. R. Ronalds; a bundle thro' Messrs. Stanford & Swords, and a bundle thro' T. P. C.

The above liberal gifts have put the House in a comfortable condition, and it is very gratifying to hear and see the sailor express his pleasure and satisfaction with the comforts he now finds there. We trust our friends will look in at the institution. We are sure if they would do so, we shall be spared the necessity of appealing for aid to meet that portion of the rent which we have agreed to pay to sustain the Home.

We need now about $125 for the quarter just due, and earnestly solicit the contributions of those interested in seamen's welfare.

May 10, 1853. D. V. M. JOHNSON.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

THE REV. WM. HENRY REES, A.M., rector of St. Luke's church, Rossville, Staten Island, having had large experience as a teacher, proposes to receive two or three boys into his family as pupils. The terms are $200 per annum, covering all expenses but Music.
For particulars apply to Thos. N. Stanford, Esq., 137 Broadway, N. Y.
Refer to Rev. Drs. Higbee, Tyng, and Neville; the Rev. Mr. Bedell; George Westfield, Esq., Mobile; H. J. Seaman, Esq., Staten Island; James Seguin, Esq., Deep Creek, Virginia. May14–3t$

WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential.* Address Rev. A. MACKIE, Newark, N. J. May14–tf

EDUCATION.—A LADY, now resident in the Southern States, who has had fourteen years' experience in teaching, and who can produce the highest testimonials of her competency to give instruction in all the English branches, together with Music, French, Italian, and Drawing, wishes to obtain a situation as Governess in some respectable family. Address "W.," 59 Second street, New York. May14–3t$

NOW READY, the first re-publication of the COMPLETE WORKS OF ARMINIUS.
DERBY & MILLER, Auburn, N. Y., have now ready the works of James Arminius, D.D., formerly Professor of Divinity in the University of Leyden, the first two volumes translated from the Latin by James Nichols; and the third volume, by Rev. W. R. Bagnall, M.A., of the New England Conference.
It may not be generally known that only two of the three volumes of the Works of Arminius have ever been published in the English language, viz., the edition published in 1825, by James Nichols, London—the third volume either never having been translated, or if it was, never re-published—it remains for an American translator to render the third volume into English, and for an American Publishing House to first offer, in the English tongue, the Complete Works of the *Great Expounder* of the Arminian System.
The competency of the American Translator for his task is vouched for by those who know him best, and who are well and favorably known by the literary and religious public.
The Works of Arminius make three handsome octavo volumes, of 1773 pages, well printed, on fair type, bound in cloth, and will be sold at the low price of $6,00 per set.
Published and for sale by Derby & Miller, Auburn, N. Y.; Derby, Orton & Mulligan, Buffalo; H. W. Derby, Cincinnati; Carlton & Phillips, 200 Mulberry street, New York; J. P. Magee, Boston.
N. B.—Preachers living in remote places will have a copy sent by mail free of expense, on receipt of price post paid, by addressing,
DERBY & MILLER, Auburn, N. Y.

CATALOGUE OF RARE AND VALUABLE THEOLOGICAL BOOKS, NO. 2, for sale by STANFORD & SWORDS.
Brett on Church Government. London, 1701. $2.
Beveridge's Private Thoughts upon Religion. 2 vols. London, 1719. $1.75.
Bragg on Miracles, 2 vols. London, 1710. $3.
Beveridge's True Nature of the Christian Church. London, 1709. $1.50.
Bisse's Sermons on the Lord's Prayer. 1740. 75c.
The Beauty of Holiness in the Common Prayer, by Thos. Bisse, 1728. 63c.
Bawyers on the Lord's Supper. London, 1737. 75c.
An Abridgment of Gerard Brant's History of the Reformation in the Low Countries, 2 vols. London, 1725. $2.50.
The French Church's Apology for the Church of England, by F. Bingham. London, 1706. $1.25.
The Sacred Classics Defended and Illustrated, by A. Blackwall, M. A., 2 vols. London, 1727. $3.
Viscount Barrington's Theological Works, 3 vols. 8vo. London, Rivington. $4.
Richard Baxter's History of Councils. London, 1682. $2.50.
Brekell on Christian Revelation. London, 1765. $1.25.
Bloomfield's Critical Digest of Sacred Annotations on the New Testament, part 2d, 5 vols. London, C. & J. Rivington, 1828. $15.
The Works of Bishop Bull, collected and revised by Rev. Ed Burton, with a Life by Robt. Nelson, Esq. Oxford, University Press. 8 vols. $16.
The Epistles of the Apostolic Fathers; St. Clement, St. Ignatius, and St. Polycarp; with other interesting matter, compiled by Rev. John Wesley, A. M. London. $1.
The Confessions of St. Augustine. Oxford. 63c.
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THE EVERGREEN, OR CHURCH MONTHLY MAGAZINE.—Contents for May: The Sacraments Obligatory, by "O." Hope. Notes made on the Continent in 1848 and '49, by Rev. J. A. Spencer, D. D. Farewell to Summer. Easter Day. Life. The Cloud upon the Mountain: An Allegory. The Good Samaritan, by Rev. J. J. Nicholson. A Scene at a Bull Fight. The Lost Tombstone: A Sketch of the Parish of St. Donothin, by Rev. Frederic W. Shelton. Mary Falton: Or Complaints and their Cure. Sketches of Eminent Men, Galileo, Pascal, &c. Review of "A Presbyterian Clergyman Looking for the Church." Laying the Foundation-Stone: A Sketch. Editor's Table. Bishop Doane's Pastoral Letter. Rev. Thomas B. Rowland. Book Table. Ecclesiastical Intelligence for the Month.
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Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
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REV. DR. HARRIS, White Plains.
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Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
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Ap 16–tf

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.
This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.
The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.
Parents and sponsors are invited to call and examine our arrangements.
ap23–6m WM. B. STOUGHTON.

POETRY.

YOUTH AND AGE.

The following beautiful lines originally appeared in the *Etonian*, a periodical started about twenty years ago, by the boys of Eton College. For truth, tenderness, and melody, they are incomparable :

I often think each tottering form
  That limps along in life's decline,
Once bore a heart as young, as warm,
  As full of idle thoughts as mine!
And each has had its dream of joy,
  Its own unequalled, pure romance;
Commencing when the blushing boy
  First thrills at lovely woman's glance.

And each could tell his tale of youth,
  Would think its scenes of love evince
More passion, more unearthly truth
  Than any tale before or since.
Yes! they could tell of tender lays
  At midnight penned in classic shades,
Of days more bright than modern days—
  And maids more fair than modern maids.

Of whispers in a willing ear;
  Of kisses on a blushing cheek;
Each kiss, each whisper far too dear
  Our modern lips to give or speak.
Of passions too untimely crossed;
  Of passions slighted or betrayed—
Of kindred spirits early lost,
  And buds that blossom but to fade;

Of beaming eyes and tresses gay,
  Elastic form and noble brow,
And forms that have all passed away,
  And left them what we see them now!
And is it thus—is human love
  So very light and frail a thing?
And must youth's brightest visions move
  Forever on time's restless wing?

Must all the eyes that still are bright,
  And all the lips that talk of bliss,
And all the forms so fair to sight,
  Hereafter only come to this?
Then what are earth's best visions worth,
  If we at length must lose them thus?
If all we value most on earth
  Ere long must fade away from us?

SELECTIONS.

The purpose of the following selections from Leighton and Jackson will, no doubt, be sufficiently apparent on a diligent perusal of them. We hope the reader will not pass them by, because they are old, (if, indeed, anything so perennial in beauty and freshness of thought, or in aptness and pertinence to the needs and frailties of men, can be termed *old* ;) but that he will be careful to "read, mark, learn, and inwardly digest them ;" assuring him, if need be, that he will find his account in so doing. Doubtless, we could have written out of our own mind enough to fill the same space in our columns, in less than half the time it has taken us to look out and copy these choice passages. Perhaps we should add, that Dr. Jackson was one of the largest and brightest in that great constellation of divines that adorned and beautified the Church of England in the reigns of James I and Charles I. Of his merits no more need be said at present, than that he is one of the twelve authors whom Southey, in one of his letters, says he should select and spare, if all the books in the world were gathered into one huge bonfire, and it were left to him to choose out a dozen authors to be saved from the burning.

The Greater Lost in Fighting for the Less.—It is certainly a great error, to let our zeal run out from the excellent things of religion, to matters which have little or no connexion with them. A man, though he err, if he do it calmly and meekly, may be a better man than he who is stormy and furiously orthodox. Had I a strong voice, as it is the weakest alive, yea, could I lift it up as a trumpet, I would sound a retreat from our unnatural contentions and irreligious strivings for religion. Oh! what are the things we fight for, compared to the great things of God? There must be a great abatement of the inwards of religion, when it runs wholly to a scurf. God forbid any should think, that, except all be according to our mind, we must break the bond of peace. If we have no kindness to our brethren, yet let us have pity on our Mother, and not tear her bowels, and, indeed, next to the grave and the silent shades of death, a cottage in some wilderness is to be wished for, to mourn for the pride and passion of mankind. How do the profane wretches take advantage from our breaches! But if there be such here, because of the weakness, folly, and passions of some men, is it folly to follow Jesus? Are some ridiculous, and for that will you turn religion into ridicule? If you do, it will at least turn to a *sardonic* laughter. Because we contend for a little, is the whole an invention? Will the pillars be brangled because of the swarms of flies that are about them?
—*Leighton.*

Strifes a Sign of Darkness.—Are we not left in the dark, that we know not which way to turn us? Either we must sit still and do nothing, or, if we stir, we do but rush one upon another, as in darkness, contesting each to have the way, and yet, when we have it given us, we know not well which way to go, and we think to be cleared, but it fails us : "We wait for light, but behold obscurity, for brightness, but we walk in darknesss : we grope for the wall like the blind, and stumble at noonday as in the night." Our counsels are strangely darkened, and there is no right understanding one of another. By all our debates, little or no clearing of things is attained, but our passions are more inflamed, and parties are further off ; the light of sound judgment gone, and with it the heat of love, instead of which, that miserable infernal heat, heat without light, mutual hatreds and revilings ; both sides, (verbally at least) agreeing in the general terms both of their desires and designs, and yet, falling out about modes and fashions of them. And to say no more of parties, the enemies of religion on both hands, right and left, are in action and in power, and only those who love that which we conceive is the way of truth, standing as a naked prey to whether of the two shall prevail. Desires and prayers we have presented, and see as yet no appearance of an issue, but further confusions, even fasting to strife and debate. And where are there any that look like persons to stand in the gap, lifting up *holy hands without wrath or doubting*? Hearts are still as unhumbled, and live as unreformed as ever! New intestine troubles are most likely to arise few or none laying it to heart, and with calm lowly spirits mourning before God for it.—*Leighton.*

Self-Scrutiny the Medicine of Strife.—Men ought to be less in descanting one on another, and more in searching and inquiring each into himself. Even where it may seem zeal, yet nature and passion may more easily let in the other ; but this self-search and self-censure is an uneasy task, the most unpleasant of all things to our carnal self-loving hearts. But the heavy hand of God shall never turn from us, nor His gracious face turn towards us, till there is more of this amongst us. Most say their prayers, and as they are little worth, they look little after them, inquire not what becomes of them. But, my brethren, would we continue to call, and find favorable answers we must be more within. The heart must be made a temple to God, wherein sacrifices do ascend ; but that they may be accepted, it must be purged of idols, nothing left in any corner, though never so secret to stir the jealousy of our God, who sees through all. Oh, happy that heart that is, as Jacob's house, purged, in which no more idols are to be found, but the holy God dwelling there alone as in his holy temple!—*Leighton.*

Meeting of Popish and Puritan Extremes.—If some which call themselves Protestants, and which rely as strongly upon the infallibility of their own private spirits, as the Roman Catholics do upon the infallibility of the Pope or Romish Church, do agree with the Jesuits in doctrine and practice, it is not strange. A wonder it were they should not join in the issue, how far soever they start asunder in their first principles. But this absolute infallibility of the spirit, without evidence of reason or undoubted experiment to assure the meaning of it, we condemn as much in the enthusiast as in the Romanist : both of them are enemies to our Church's peace, and better friends one to the other than either of them are to us.—*Jackson.*

The same subject.—As the means which our Church from God's word prescribes for establishing men's hearts in the unity of true faith might infallibly effect what the Papists falsely pretend ; so in truth it cannot without hypocrisy be dissembled, that while our practice is so dissonant to our doctrine, and our public discipline so loose, though in detestation of their errors we have turned our backs upon them, with protestation to follow a contrary rule, yet for the most part we jump with them at the journey's end. They wholly permit the keys of the well of life to one man's hands ; who, for his own advantage, we may be sure, will lock it up so close, as none shall look upon it but with spectacles of his making. For as the head is, such we must expect the eyes will be ; if the one, the other must be universal too, such as will leave nothing to be seen by private or particular eyes, but what they have seen before ; or, in one word, if we admit one absolute visible head, his must be the only eyes of the Church. We, not through default of public constitutions, nor so much by connivance of ecclesiastical magistrates, are so far from committing the custody of this sacred fountain into one or few men's hands, that the flock for the most part never expect the pastor's marshalling, but, rushing into it without order, trample in it with unclean feet. If any beam of truth have found entrance into one of their souls, though quickly eclipsed or smothered by earthly cogitations, he straightway presumes God's word more plentifully dwells in him than in all his teachers ; whence, if his purse be strong, it is with him as with a horse when provender pricks him, he kicks against all ecclesiastic authority, and spurns at his poor overseer that should feed him ; like the wanton ass in the fable, that, seeing the moon lately shining where she was drinking suddenly covered with a cloud, upon imagination she had drunk it up, ran wincing out ere her thirst was quenched, and threw her rider.—*Jackson.*

Desire of the End measured by Use of the Means.—It is a rule as profitable for our own information in many points, as for refutation of the adversary, that the commendation of necessary means is always included in the commendation of the end ; which how good or excellent soever it be, our desires of it are preposterous, all earnest endeavors to attain it turbulent, unless first addressed with proportionable alacrity to follow the means that must produce it. Sober spirits always bound their hopes of accomplishing the one, by perfect survey of their interest in the other ; as minds truly liberal determine future expenses by exact calculation of their present revenues. Even in business of greatest importance, though requiring speediest expedition, a wise man will moderate his pace according to the quality of the ground whereon he goes ; otherwise the more haste may cause the worse speed.—*Jackson.*

"Tendencies" of Calvinism.—As the presumed absolute infallibility of the visible Romish Church for the time being doth lay a necessity upon their successors of freezing in the dregs of their predecessors' errors ; so the immature persuasion of men's particular estate in election, grace, or salvation, doth lay a like necessity upon such as are overtaken with it, of having their hearts hardened with hypocrisy, with security or secret indulgence to their corrupt affections. And for this reason, amongst others, did the sage and reverend reformers of the Church, wherein we live, worthily admonish that the points of election and predestination are to be warily thought upon, they are no fit themes for every man's private meditations, much less fit seeds to be promiscuously sown in every congregation by any seedsman.

Had any man in this kingdom, of how distempered behaviour soever, so he had been seasoned with the knowledge of ingenuous arts or civil education, slandered me in his cups or passions, so deeply and upon so gross mistaking, as the author of the epistle hath done, his heart in his sober thoughts would have smitten him long ere this, and I should have had some ingenuous satisfaction voluntarily rendered from him. But from men misled with wild zeal unto the doctrine of absolute election and reprobation, as it hath of late years been taught by some, and from men jealous of others (as if they were Arminians), that in this point dissent from them, I can expect no voluntary satisfaction, but rather continuance of the like, unless I could dissuade them from their doctrinal error. For whilst this veil is spread over their hearts, envious or malicious slander, whilst it exonerates itself upon such as they suspect for Achans and Arminians, will be interpreted zeal ; violent passions will be taken for the power of the Spirit ; such nasty solecisms or rude scurrility as would seem loathsome to heathen artists, will go current with themselves and their associates for sanctified eloquence ; and so will ignorance in philosophy or school-divinity be applauded for holy simplicity.—*Jackson.*

'Tis, by comparison, an easy task
Earth to despise; but, to converse with heaven,—
This is not easy :—to relinquish all
We have, or hope, of happiness and joy,
And stand in freedom loosened from this world,
I deem not arduous, but must needs confess
That 'tis a thing impossible to frame
Conceptions equal to the soul's desires;
And the most difficult of tasks to *keep*
Heights which the soul is competent to gain.
—Wordsworth.

THE LATE MR. SERGEANT'S OPINION OF SUNDAY-SCHOOLS.

Among the recent bereavements which our country has suffered in the removal of distinguished statesmen none have excited more unfeigned sorrow than that we have sustained in the death of John Sergeant of Philadelphia. An irreproachable private character—a most useful and honorable public career—an unassuming, gentle and generous deportment—a strict observance of the proprieties of life, and a uniform and consistent respect for the institutions of religion, combined to render him one of the most eminent and valuable citizens of the Commonwealth, and to make his removal an occasion of general and sincere sorrow.

One of the many testimonials which he gave to the value and importance of religious culture, is found in a brief address made by him at a public meeting in Philadelphia, in December, 1829, in support of a resolution to this effect—"That the purity and permanence of our free institutions essentially depend on early religious education."

Mr. Chairman: I am to offer a resolution, but before it is read I will make a a very few remarks.

The evidence of the efficacy of Sunday, or Sabbath schools, has been, from the first, more satisfactory to my mind than that respecting any other scheme of human benevolence that has been devised. I do not speak hastily, but with consideration and upon an examination of facts. If the fact is certain, it is with this we are chiefly concerned, whatever may be the cause.

This mode of education, having the appearance of humble charity, has derived its efficiency from this circumstance—that education and *religion* have been uniformly connected. It is to the intimate connection between the instruction of the school and that of the church—between the place of education and the place of worship—that has made the blessings of the institution so signal.

If the fact is so, it teaches a most important lesson ; and especially important at this time, if such lessons can be said to be more important at one time than at another.

Sir, schemes have been set on foot in the world, which propose to conduct education without any aid from religion. A great institution has risen up in the greatest capital in the world, from whence, (out of regard to human weakness, I was going to say,) from whence religion in every form is systematically and utterly excluded. And other institutions, of less imposing name and pretensions, have been started, where religion is renounced and reviled. It becomes those, therefore, who esteem the connection between religion and education essential, and who think that childhood in its earliest stage, should be acquainted with and interested in religious truth, to see to it that such a separation shall not take place.

I do not understand the deference to opinion or authority which should lead us to postpone the higher for the less important consideration. I would have no such concession to the world.

It is now about ten years since a gentlemen, whose memory is now regarded with the highest respect, visited and examined the system of education at *New Lanark*. At his first visit he saw the system in operation, and exclaimed at once, "*They want a religious basis.*" On another day he visited the institution again ; and saw still more clearly the grand defect which had struck him on the first day. He read the details of the system ; he saw the arrangement and economy of the whole scheme, and said, "*It must fail as it now stands. There is no* Christ *in his scheme, and it cannot prosper.*" Whether we examine the nature of man or the providence of God, it will be seen that a system which undertakes to instruct without reference to religion, or to the exclusion of it, cannot prosper ; or must prosper to the destruction of those it would teach.

Sir, the best education—the best performance of the duties of life, and the highest respect and honor, too—are consistent with the humblest religious walk.

And I am led to this remark, more particularly, by the loss which your society has just sustained. The same dispensation of Providence which has deprived the judgment seat of one of its brightest ornaments, and the community of one of its most distinguished citizens, has taken from this Society one of its highest officers. No man was more beloved, no man more highly respected, than *Judge* Washington. He had a rare purity and simplicity of character, and a sincerity that always enabled us to say, that whatever he professed he believed. This man, whom the whole community mourns, was as humble in his walk, and as devoted to all the duties of life, and as deeply interested in the prosperity of your enterprise, as he was distinguished and honored in his exalted public station.

Within a few months he has expressed, in a letter to one of the officers of your Society, and with a warmth which we may know he felt, his deep concern for your success, and his opinion of the vast importance of your benevolent design. That a man like *Judge* Washington whose character for wisdom, and integrity, and piety, was so universally acknowledged and revered, entertained and expressed such views, is a fact more important than a volume of doubts and speculations.

Believing as I do, that this charity is one of a most excellent kind—calculated to do vast good, especially in counteracting and subverting the false theories to which I have alluded—I cannot but desire its full influence to be felt.

There is one other remark which I will ask your indulgence to make. Infidelity, at times, seems to become unusually daring, and some may be appalled by its effrontery. But I consider the fearlessness with which it exhibits itself, as calling for more direct and vigorous efforts to oppose it : and the very boldness of its claims should unite and strengthen us in our opposition to them.

It is when the storm approaches near to them, that men brace themselves up to meet it. It was when infidelity thus advanced, and established her throne in crime and blood in one section of Europe, that a very eminent man in Great Britain, Mr. Wilberforce, came forward with an appeal, the effect of which was felt then, and has continued to be felt to the present moment. It will be by pursuing our course with more vigor and zeal, that we shall be mutually sustained and strengthened, while we go forward to meet and frustrate the mischievous purposes of those who would persuade us that religion may be safely discarded from our systems of education.

With these views, Mr. Chairman, I submit the resolution.

We trust that the time has not yet come when such comprehensive views of the sources of public safety and prosperity shall fail to commend themselves to American sympathy. Woe be to us if we turn away from such counsels to listen to the silly and mischievous teaching of a philosophy which has a corrupt heart for its father, and a civil and ecclesiastical foreign despotism for its mother and sister!—*Sunday School Journal.*

FOR THE YOUNG.

[From the *Youth's Penny Gazette.*]

ROBIN RED-BREAST'S SECRET.

I'm little Robin Red-breast, sir,
  My nest is in the tree;
If you look up in yonder elm,
  My pleasant home you'll see.
We made it very soft and nice—
  My pretty mate and I—
And all the time we worked at it,
  We sang most merrily.

The green leaves shade our lovely home
  From the hot scorching sun;
So many birds live in the tree,
  We do not want for fun.
The light breeze gently rocks our nest,
  And hushes us to sleep;
We're up betimes to sing our song,
  And the first daylight greet.

I have a secret I would like
  The little girls to know;
But I won't tell a single boy—
  They rob the poor birds so.
We have four pretty little nests,
  We watch them with great care;
Full fifty eggs are in this tree—
  Don't tell the boys they're here.

Joe Thomson robbed the nest last year,
  And year before, Tom Brown;
I'll tell it loud as I can sing,
  To every one in town.
Swallow and sparrow, lark and thrush,
  Will tell you just the same;
To make us all so sorrowful,
  It is a wicked shame.

O, did you hear the concert
  This morning from our tree?
We give it every morning
  Just as the clock strikes three.
We praise our great Creator,
  Whose holy love we share;
Dear children, learn to praise Him too,
  For all His tender care.

MEMBERS ONE OF ANOTHER.

"Philip, cousin Philip! don't!" The speaker was a little girl, scarcely five years old, who was sitting on a stone step of a farm-house door, watching very intently the motions of a boy four or five years older than herself. And what was Philip Dale doing? Why, he had found a poor little stray kitten, which had wandered into the court-yard, and, boy-like, was driving it hither and thither, shouting, throwing sticks and pebbles at it ; while the hunted, terrified little creature ran one way and another, mewing piteously, and every sound went to the heart of the compassionate little child who heard it. At last she could endure it no longer ; and running to her cousin, with eyes filled with tears, and a voice which trembled from its very earnestness, she repeated, "Don't, Philip! it is God's kitty!"

The boy stopped, and looked in her face in amazement ; then, suddenly seizing the fugitive, which had taken refuge in a tree, he laid it gently in the child's arms, and saying, "There's your kitten, Clara," he turned and left the yard. Little Clara ran back into the house, showed her treasure to her aunt and sister Fanny, and asked and obtained permission to keep it. Fanny kindly took upon herself the office of making it clean. She softly washed off the dirt, brushed the fur dry, and brought from the kitchen a saucer of milk to feed it ; and in no long time the kitten was lying contentedly on Clara's lap, purring loudly, and quite as happy as the little girl herself.

Nothing was seen of Philip till dinner time, and when he came in, he cast a sly glance at Clara's new pet, as if he almost feared it would complain of him. But he was safe from any reproof save that of his own conscience ; for kitten could not tell, Clara would not, and no one else knew anything of the matter. After dinner he tried to make friends with Clara, by offering the kitten some bits of meat, which she took very gladly, and lapped his hand in gratitude ; while Clara looked up with a face so bright and smiling, it was plain she had forgotten the affair of the morning. Philip set off for school, and seeing a robin, picked up a stone to throw at it, when a sudden thought checked him, and the stone fell from his hand.

"I suppose Clara would say that is God's robin, too," he said, half-aloud : "and the squirrels and the cows; and everything else. What a queer little thing she is! won't even kill a fly, because she says she couldn't make it alive again, if she should." And the boy went on pondering the matter. He was not a cruel boy, naturally. He loved his parents and his gentle little cousin dearly ; and no one could be kinder to the horse, and the fowls, and his own dog Bruno, than was Philip Dale. But he had learned from his companions the very wicked habit of tormenting animals for sport, without giving a thought to the pain he was inflicting ; and though his mother's soft "Don't do so, my son," always stopped him for the time, she was not often present when he was indulging himself in such amusements. Not one word said Philip of the subject which had occupied his thoughts all day, until evening, when Fanny had gone to put Clara to bed, and all was quiet. Then he came to his mother, and laying his head in her lap, and looking up into her clear, loving eyes, told her of his conduct in the morning, and of Clara's entreaty. And Mrs. Dale, entering with ready sympathy into her boy's thoughts and feelings conversed with him about the animals, and his duties to them, and so deepened the impression on his mind, that Philip resolved never again to ill-treat any animal ; and he kept his resolution, too.

Some months after, when Clara had been for some time at her city home, Mr. Dale asked Philip, one bright morning, if he could go to town for him to do some errands. They lived within two or three miles from the town ; and it was by no means a long walk for a healthy, active boy, and Philip joyfully consented to the proposal. He took his basket and went merrily on, whistling the prettiest tunes he knew, and speaking with the numerous acquaintances he met, and in good time he reached his destination. As he went forward, he chanced to spy a boy whom he knew, cruelly beating a dog, which howled with pain. Philip crossed the street.

"What is the matter, Jerry?" he asked ; "what has Ponto been doing?"

Jerry glanced round at him ; but Philip's pleasant face and kind tone disarmed his anger, and he answered rather sullenly, "He stole my breakfast, and I'll punish him for it." And he raised his stick again, but Philip caught his arm.

"I wouldn't beat him, Jerry ; he was hungry, poor fellow, and didn't know he was getting your breakfast. Here's a nice luncheon mother gave me ; take it, Jerry, for I had my breakfast long ago ; and don't beat Ponto any more. He is one of God's creatures you know, and we must not abuse them."

Jerry hesitated, took the offered gift, and began to eat ; for, as Philip suspected, he was as hungry as the dog ; and after a minute he stooped down, and patting the poor creature, shared his meal with him ; while his young friend, pleased to see it, ran merrily on to do his errands in town, without giving a thought to the loss of his luncheon. Philip little knew how much good he had done. While he talked with Jerry, two men passed in different directions : one a ragged-looking man, with a face bearing the marks of intemperance ; the other, handsomely dressed, with a pleasant, open countenance, and cheerful smile. This was Frank Howard, a thriving young merchant ; the other was Joe Dennis, a poor laborer, who made himself still poorer by wasting his earnings in liquor. Howard glanced at the man, as he passed, with disgust and scorn ; and Dennis, on his part, looked at the young merchant with a despairing envy. "I might have been as well off as he, perhaps," was his thought ; "his father and mine were schoolmates and playfellows once ; but its no use now." It was just as they met and passed each other, at the very spot where the boys were talking, that Philip had said the last words to Jerry.

"One of God's creatures," repeated Howard, involuntarily turning to look after the drunkard. "One of my brethren, then ; can I do nothing to save him?" One instant he hesitated, then slowly followed Dennis.

"One of God's creatures," said poor Joe to himself. "Well, I suppose I'm that, only no one seems to think so ; and why should they? I'm worse than that brute, for I take the food from my wife and children?" He paused, for he was close by a dramshop, where he had too often stopped. "No, *I won't*," he said energetically ; "I'll try once more to leave off. One of God's creatures! If he takes care of the dumb beast, why shouldn't he of us? I don't know who else will."

Joe marched on with a firmer step, for his resolve to do right had given him courage, and soon reached his wretched home. Mrs. Dennis looked up hastily, and one or two children glanced timidly at their father. "I haven't taken a drop to-day, Martha," said he, "and by God's help I won't again. Here, Joey, take this four-pence, and get a loaf of bread." Mrs. Dennis, too happy to speak, could only throw her arms around her husband's neck and cry. "Don't, Martha, don't," said the poor man. "You've nothing to be so glad about ; for that's the last cent I've got in the world, and I don't know where the next will come from. Ah, yes!" answering her broken words, "its easy for you to say, 'Trust in the Lord,' for you're a good woman ; but it isn't easy for me."

Just then a knock was heard at the door, and Frank Howard walked in. "Does not Joseph Dennis live here?" he asked. "Are you at liberty to-day, Mr. Dennis, and could you do some jobs at my store?" The man I have heretofore employed has left town, and I must get some one to supply his place. Will you come to-day and try? Perhaps we may make some agreement."

Poor Joe Dennis! he could almost have worshipped Howard as an angel from heaven. He looked one way and another, and finally burst into tears. "I'll come, Mr. Howard, I'll come ; it is very good of you, for there isn't many who would employ a drunkard like me ; but I mean to be sober in future. I was just telling Martha that I could get no work, and we'd got to starve, may be ; and she, good soul, said the Lord would provide. I believe, Mr. Howard, Sir, God sent you to us just now."

"I have no doubt He did," answered Howard, gravely, who, having closely followed Dennis, had seen and heard all that passed before he entered. "Mr. Dennis, if you will go to my store, and say to my clerk, Mr. Reid, that I sent you, he will employ you ; and I will be there directly myself." And as soon as Dennis had left the house, the young merchant turned to the happy, weeping wife, and, putting five dollars into her hand, bade her regard it as a gift from Heaven, and provide what she most needed, adding, with a smile, "Your husband will return hungry, no doubt ; I should advise you to have a good dinner ready."

We need hardly say that this advice was followed, and that Dennis found a smoking dinner on the table when he returned at noon. But it may be necessary to add, that their new friend kept Joe in his employ, and aided his efforts at amendment ; until, in a few years, the neat, nice dwelling, and comfortable, happly-looking family, which Dennis eagerly sought after his day's labors, bore slight resemblance to the cheerless hovel, and pale, starving faces he had left. Nor was this all : Frank Howard, having once tasted the pleasure of benevolence, could not resign the luxury of being the dispenser of God's bounty to others. And many were the hearts cheered, many the homes preserved, many the characters saved from ruin, by his kindly and unsought assistance. He sought no public notice of his good deeds ; he was pleased to labor in secret. But Philip Dale often wondered why Mr. Howard always spoke so kindly to him, and invited him so frequently to his pleasant house. Philip never suspected that his kind care for a suffering animal had been the means of saving many human beings from worse suffering ; and just as little did Clara think when she played with her kitten Friskie, now grown quite a cat, that her compassionate pleading for Friskie was the first link in a long chain of benevolent actions. Only believe that no good word or deed is ever lost ; and, in His own good time, God will make it bring forth rich fruit.—*Child's Friend.*

MISCELLANEOUS CLIPPINGS.

The Rothschilds.—The history and success of this remarkable family, since 1813, when occurred those political events which raised the house to the position it now occupies, is full of wisdom for all business men. In a period of twelve years about five hundred million dollars were raised by the house for different powers, by way of loan or sibsidy, which were distributed in nearly the following proportions: for England, two hundred millions; for Austria, fifty millions; for Prussia, forty millions; for France, eighty millions; for Naples, fifty millions; for Russia, twenty-five millions; for several German courts, four millions; for Brazil, twelve millions, exclusive of various other large sums. The remarkable success of the Rothschilds, setting aside the great opportunities which they have enjoyed from favorable circumstances, may be attributed to their strict adherence to two fundamental maxims. The first of these, in compliance with the dying injunctions of the founder of the house, is the conducting all their operations entirely in common. Every proposition of magnitude made to one of them is submitted to the deliberations of all. No project is adopted until thus fully discussed, and it is then executed by united efforts. A second principle is, not to aim at exorbitant profits, to set definite limits to every operation, and, so far as human prudence and foresight can do, to render it independent of accidental influences. In this maxim lies one of the main secrets of their strength.

The Babies of Egypt.—W. C. Bryant is writing letters from Egypt for the *Evening Post.* He says:

Among them were women in blue cotton gowns, barefooted, with infants perched on their shoulders. This is the way in which the Arab mothers of the laboring class in Egypt, carry their children; as soon as the little creatures get the voluntary use of their limbs, they are transferred from the arms to the shoulders. I have seen instances of this custom which would supply striking subjects for the pencil. At Old Cairo, the other day, a Coptic woman, in the loose blue dress of the country, barefooted, her face unveiled, with symmetrical features, silent and sad-looking, opened to us the door of the old worm-eaten church in which is the little grotto, where the Holy Virgin with her child is said to have eluded the pursuit of Herod. On the woman's shoulder sat an infant of seven or eight months, as silent as the mother, with well-burned brown cheeks, and long dark eye-lashes, its head bowed upon hers, and one little hand pressed against her forehead, while the other arm was passed around the back of the neck. The Egyptian mothers treat their children with great tenderness, and though I see infants everywhere, I do not know that I have yet heard one of them cry. The expression of quiet resignation in their faces is often quite touching. The Egyptian, born to a lot of dirt, poverty, and oppression, may well learn patience early.

Egyptian Women.—A Cincinnatian, writing from Cairo, Egypt, under date of Jan. 8th, speaks thus of the women of Egypt :

I can realize here in Egypt, more than I have done anywhere else, that I am away from the influences of Christianity. The people about me are the most degraded beings it has been my lot to see. The men are bad enough, but the women are worse. I can see how the women of England and America are under a *special* obligation to Christianity. If I were asked, "Who are the laborers of Egypt?" I would reply, the *women* and the *donkeys*. No service is too menial for them, no task too hard. They are poorly clad, and often disgusting in their appearance. I see but few of them. You know the Mohammedans have their faces covered—only the *eyes* are visible. Often, when I have been riding, and come suddenly upon them, they snatch up the handiest part of their garment, and cover the face, leaving, perhaps, an eye, with which to stare. These poor creatures seem to believe that they are what the men would have them considered—an inferior race, not fit to be looked upon. There are a few who are called ladies, and who ride through the streets on donkeys; but if their eyes are seen, this is all. Their appearance is very singular.

A Dog Story.—The following well authenticated dog story is worth telling: A provision-dealer of this city, who lives in Somerville, owns two dogs, one a large and stout Newfoundlander, and the other a much smaller dog. Frequently, the provision dealer walks to this city, and is usually accompanied by the small dog. Near East Cambridge the dog has been often attacked and bitten by a large dog of that vicinity. The Newfoundland dog has never been in the habit of accompanying his master, but the other day, the gentleman found, after starting for the city with the small dog, that the Newfoundlander was also following him. He drove him back twice, and finally supposed he had gone home. On reaching East Cambridge, the little dog's old enemy made his appearance, and commenced his usual attack, but the little cur, instead of running, as was his custom, this time turned upon his enemy and showed fight. The mystery of this courage was, however, soon explained, for directly came bounding towards the combatants, the little dog's old friend, the twice-driven-back Newfoundlander, and the two Somerville dogs together turned to and gave the East Cambridge bully a thorough trouncing. This accomplished, the little dog went on his way rejoicing to Boston, while the Newfoundlander turned on his tracks and trotted towards Somerville, saying, no doubt, as well as a dog can say—"There sir, now learn to let a little fellow half your size alone, when he goes by your kennel, or you'll get it worse next time."—*Traveller.*

An April Fool Joke.—On Friday the 1st of April, a countryman lost his pocket-book, containing a large sum of money, in the vicinity of Quincy Market. Several young men of the "white frock" saw the tempting prize as it lay upon the side-walk, and with a knowing wink "passed by on the other side," watching the green ones, who, as they picked it up, were greeted with loud laughter and loud derisive shouts of "April Fool."

Several persons picked it up in this manner, and dropped it because they were laughed at. Meantime the owner missed his money and went back for it, though he had but slight hopes of finding it. He was surprised to find it where he had dropped it, with a posse of sharp young men keeping watch over it. After ascertaining by examination that the contents were all right, he left, saying he had no idea that the Boston folks were half so honest. The "Vigilance Committee" then dissolved, the chairman muttering to himself, "I suspected there was something in it."—*Boston Herald.*

A traveler in South America, speaking of the birds of his native land, says it is pleasant to notice that, into whatever strange countries they may have wandered during winter, and whatever strange tongues they may have heard, they nevertheless come back *speaking English.* Hark! "Phœbe! Phœbe!" plain enough. And by and by the Bob o' link, saying, "Bob o' Lincoln," and the quail saying "Bob White." We have heard of one who always thought the robin said, "Skillet! skillet! three legs to a skillet! two legs to a skillet!" A certain facetious doctor says the robins cry out to him as he passes along the road, "Kill-'em! cure 'em! cure 'em! physic! physic! physic!" And the frogs indulge in humorous, sarcastic ditties, in which one hears, "Jug o' rum!" While another responds, "Paddy got dhroonk, got dhroonk, 'oonk, 'nk!"

Verdict against a Physician.—In the Supreme Court, at Lowell, this morning, a verdict was rendered against Dr. Joseph Kittredge of Andover, with damages in the sum of sixteen hundred and seventy-five dollars, for mal-practice. It appeared in evidence that a lad named Ashworth had his arm badly injured by the machinery of the mill where he was at work. Dr. Kittredge was called, dressed and bandaged the arm. On the third day the boy complained of considerable pain, but no examination was made until the fourth day, when it was found that mortification had commenced. Other physicians were consulted, and they gave the opinion that the boy could not live. He, however, recovered, the mortification being checked by the free use of brandy and salt, but the arm came off. The claim for damages was based upon the supposition that the bandage was so tight as to cause the mortification and the consequent loss of the arm. Butler for the prosecution; Abbott and Train for the defense.—*Journal.*

Habits of Old and Young Ostriches.—The nest of an ordinary pair contains from twenty-five to thirty eggs. But it often happens that several couples unite to hatch together; in this case, they form a great circular cavity, the oldest couple lay their eggs in the centre, and the others make a regular disposition of theirs around them. Thus, if there are four younger ones, they occupy the four angles of a square. When the laying is finished, the eggs are pushed toward the centre, but not mixed; and when the oldest delim, or male ostrich begins to sit, all the rest take their places, where their eggs have been laid; the females observing similar order. These associations are found only where the herbage is very plentiful; and they are understood always to be family groups, the centre couple being parents of the rest. The younger birds lay fewer and smaller eggs; those of one year old, for instance, have only four or five. The period of incubation is ninety days.

The eggs of each pair are disposed in a heap, always surmounted by a conspicuous one, which was the first laid, and has a peculiar destination. When the delim perceives that the moment of hatching has arrived, he breaks the egg which he judges most matured, and, at the same time, he bores, with great care, a small hole in the surmounting egg. This serves as the first food of the nestlings; and for this purpose, though open, it continues long without spoiling, which is the more necessary, as the delim does not break all the eggs on the same day, but only three or four, and so on, as he hears the young ones stirring within. This egg is always liquid, but whether by a provision of nature in its original composition, or through the instinct of the parent birds, in avoiding to keep it covered like the rest, is not ascertained. The young ones, having received this their first nourishment, are immediately dried in the sun, and begin to run about; in a few days they follow the parent birds to the pastures, always returning to shelter under their wings in the nest.

The paternal affection of the delim is remarkable: he never leaves his offspring; he faces every danger, and combats every foe in their defense. The reumda, or female ostrich, on the contrary, is easily terrified, and leaves all to secure her own safety; so that it is usual to compare a man who bravely defends his tent to the delim, and a pusillanimous soul to a reumda. The delim finds himself more than a match for the dog, the jackal, the hyena, or the eagle; man is his only invincible foe; yet he dares to wage the unequal war when the young are in danger. If the Arabs desire to make a prey of the ral, as the young ostriches are called, they follow their footmarks, and having nearly overtaken them, they begin to shout; the terrified birds run to their parents, who face about, and stand still to fight for them; so the Arabs lead away the ral before their eyes, in spite of the bravadoes of the delim, who then manifests the liveliest grief. Sometimes the grayhound is employed in this sport: the delim attacks him, and while they are fighting, the men carry off the young ones, to bring them up at their tents.

The ral are easily tamed; they sleep under the tent, are exceedingly lively, and play with the children and dogs. When the tents are struck for a flitting, the pet ostriches follow the camels, and are never known to make their escape during the migration. If a hare passes, and the men start in pursuit of it, the ostrich darts off in the same direction, and joins the chase. If she meets in the douar—village of tents—a child holding any eatable thing in its hand, she lays it gently on the ground, and robs without hurting him. But the tame ostrich is a great thief, or rather is so voracious, it devours every thing it finds—even knives, female trinkets, and pieces of iron. The Arab on whose authority these details are given, relates that a woman had her coral-necklace carried off and swallowed by an ostrich; and an officer in the African army affirms, that one of them tore off and eat the buttons of his surtout. The ostrich is, at the same time, exceedingly dexterous; so that she will tear a date from a man's mouth without hurting him. The Arabs are distrustful of her, and know where to lay blame, if, on counting their money, they find two or three dollars missing.

It is no uncommon thing to see, at some distance from a douar, a wearied child riding on the back of an ostrich, which carries its burden directly toward the tent, the young Jehu holding on by the pinions. But she would not carry too heavy a load—a man, for instance—but would throw him on the ground with a flap of her wing.

ST. MARY'S HALL, Burlington, New Jersey.—The Thirty-third Term of this Institution for young ladies will open on the first day of May, 1853. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, Rector, or to the Rev. REUBEN J. GERMAIN, Principal. ap9–6t

BURLINGTON COLLEGE.—The Fourteenth Term of this Institution will open on the first day of May, 1853. Early application is requested. Address the Rt. Rev. GEO. W. DOANE, President, Burlington, New Jersey. ap9–6t

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FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.

SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!

A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.

MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.

LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.

A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.

Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.

GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.

☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. mar26–3m$

ÆOLIAN PIANOS.—T. GILBERT & CO'S Piano-Forte Warerooms, 333 Broadway, corner of Anthony street, second floor, New York. Pianos with and without the celebrated Æolian, wholesale and retail. Boudoir or Cottage Pianos, convenient for small rooms; also, second-hand Pianos. Pianos with and without the Æolian, to hire. Melodeons for sale. HORACE WATERS, *Exclusive Agent.*

The attention of the public is invited to the following just notice from the New York *Evangelist:*

T. Gilbert & Co's Æolian Piano-Fortes.—Long familiarity with these instruments enables us to speak with a degree of confidence that we could not otherwise claim, respecting their great merit, and the beauty and adaptedness of the Æolian attachment to some of the best purposes which a musical instrument serves in a Christian family. The instruments are very firmly built, requiring less tuning than any others we know of, and possess remarkable sweetness and purity of tone. Within a few years, great improvements have been made in their manufacture, by which a much stronger and more brilliant tone is secured. In point of depth and volume, as well as in evenness of tone, throughout the entire register, and elasticity of touch, we know not whose manufacture is superior to Gilbert's. Those who have never tried them will be surprised to find such attainments made. The Æolian is soft and delicate, and as well adapted for the voice and for sacred music as the organ itself. In these, also, Mr. Gilbert has been making marked improvements within a few years, so that a delightful delicacy and purity of tone has been secured. As an accompaniment to the voice, particularly in the execution of sacred music, we know nothing sweeter, or more useful and applicable than these Æolians. For ourselves, we attach so high a moral value to influences of this sort, that we commend these instruments with great cordiality. We are glad to find them beginning to be so well appreciated. This house has applied about two thousand Æolians in the last eight years. They are now applying ten a week, and are unable to supply the demand. They are furnished at the Wareroom at the same prices as at the Manufactory, and the buyer may feel assured of fair dealing and upright treatment. mar19–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.,) New York.
Alfred Munroe,
Wm. D. Abbatt.
Jan 1D–1y

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Thomas F. Frank, 67 Varick street.
Treasurer: Charles P. Burdett, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
mar1–p JOHN HECKER, Proprietor.

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